

James H. Campbell-

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NEW BOOK

ON POLITICS,

SHEWING THE

Government's Just, Equitable and Righteous Laws,

AND THE

Duty of the Subject to keep and obey them in England,
Ireland, and in our own Dominion; and readjust and
make peace between the Landlord and Tenant in
Ireland, and over the world abroad, by the
Sovereign of the World, as revealed by
His will in His old, old Story-Book.

BY

JOHN COLLINS.

Wisdom says: "Buy the Truth and Sell it not."

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SAINT JOHN N. B.

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WHEN I read in the *Weekly Telegraph*, St. John, N. B., February 12th, 1881, the Fenian organization proclamation, in which they say: Treason to Ireland; the most rigid discipline must be enforced (you did not say if the Lord will) and particular outbreaks be prevented, save only at the command of your officers (not God's command). Our present duty is to watch and to wait until the hour of action comes. Let your attitude be one of calm and resolute self-sacrifice and of unshaken confidence (self, not in God), in the final triumph of our cause. By order of the Irish National Directory (*you don't say if the Lord will*).

This made my heart sad and sorrowful, and brought to my memory my father and mother telling of skirmishes. And then the news reaches the wife, "Your husband is dead, and your son is wounded and weltering in his blood," and many cases of this kind; and lying in ambush and shooting those that they had a spite at. And my father could tell it was the devil's reign and government in the dark and treachery. We want no other proof, for he blinds and waylays simple, ignorant souls to betray them; yes, and lies to them that they will not surely die. And where will we go to find truth but to our Maker, the God of the Bible (see Genesis, 1:26). And all God made was good, and our first parents, like their Maker, peaceful, loving and happy. Then God gives us a description of his opposite,—the god of this world. And the first name is a serpent; he is a deceiver, the prince of darkness; he carries on his works by blinding and keeping his subjects in the dark; hid behind the trees of the garden, afraid of the light of God. Again, he that hath joined himself to an harlot is one with her; and he that hath joined himself with a fool is one with a fool; and he that hath joined himself with a band of robbers is one with the robbers; and he that hath joined himself with a gang of murderers is one with the murderers. Well, suppose God's Word had never revealed it, we know it's true; and those belonging to Belial, Christ never can approve of him or his, and this is true. Again, it is no matter what any man says whose best estate is nothing but vanity. Again, hear what Jesus' lips has spoken to these blind guides that are led captive by the devil at his will, and they want, in their blinded ignorance, to take the government from Christ and, as they fancy and imagine, they will build it on a better foundation than the Rock of Ages,—our lovely Jesus. And so with these parties

who want to overthrow British government and form a better one boast on their father and their superior judgment (as they say); and it is like the children of the father who maddens the brains would say. Again, hear what the Heavenly Father and his Son say: (St. John, 8: 44). "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it. (And here we see there is no higher headquarters for lying than the devil, the father—verse 45). And because I tell you the truth ye believe me not (verse 48);" and charges him to his face, "Thou art a Samaritan and hast a devil." (Oh, how blind, never smelling the sulphur and feeling the scorch, for they would not live with Christ in earth or heaven). Therefore the God of heaven and his subjects governed by the Prince of Peace, and the god of this world governed by the devil, the murderer, never can be one. Well, I think we have as good a right to believe Jesus describing the devil a liar and a murderer as any other authority in earth or heaven. And he knew the devil's temptations (Matthew 4: 1, 5, 8). He came to him when he was hungry (3) and wanted him to make stones bread; he would not do a miracle to please him, but give him to know that his Father's Word would give him life and sustenance. (2) And he put him on a pinnacle of the temple; and here he would do no act to please Satan though he cited Scripture; and not at that time but when temptation was over angels did minister to him. (3) And the devil on the mountain offered him the kingdoms of the world if he would worship him; and Jesus knew him to be a deceiver, a liar and a murderer, and therefore dismissed him; and the inferior had to bow to his superior and went his way. And let us follow his example and command, to resist the devil and he will flee from us; and with the strength of God in our weakness, victory is ours by His power divine. Again, Jesus knew how he lied to our first parents and deceived them; and if they had resisted like Christ they would have got the victory too. And here is Satan and his three temptations again. (1) The beautiful fruit the lust, of the eye; (2) it was sweet and pleased the palate; (3) and by eating the fruit they would be wise as gods, knowing good and evil. And here we see Eve conceiving to Satan. He got into our flesh and we become an easy prey to the lust of the eye, the lust of the flesh and the pride of life. Oh, how true is Scripture: "Lust when conceived bringeth forth sin, and sin when it is finished bringeth forth death," (see James 1: 15.) God never gives Satan any more power but to tempt, he has no power to force our will; we must consent and conceive to him before sin is brought forth; and we are

guilty by our consenting and conceiving to the devil and agents tempting us. And Adam may tell God, 'The woman thou gavest me give me the fruit and I did eat.' And here we see the devil's nature is to have all others guilty but ourselves. O Adam, are you so blind that the devil has got her, his agent, and she could only tempt you? Did she put it in your mouth and force it down your throat? No, Adam, she is one of the devil's agents and tempted you the way the devil did her—See the beautiful fruit—the lust and taste to the palate—but above all to be gods, and get us to fancy above all gods are we and our knowledgeable purity. So much for the devil's tree and trunk of knowledge, and has nothing to give us but the dust of a death-stricken world, and those flesh sores must have a harvest of corruption. But, Adam, did Eve put the fruit in your mouth? Did she press it down your throat without your consent? No; the truth is evident. You take it in your own hand and put it in your own mouth? Yes. And didn't your throat swallow it? Yes. And did not your own belly conceive it? Yes. And here we see we are guilty by our own consenting and conceiving. Let us obey the command of God, who says,—Resist the devil and he will fly from you,—and believe it; and weak as we are, with His strength made perfect in our weakness, victory is ours. To illustrate this a young man on the Sabbath evening was loitering on the road. He had that much sense to express his sorrow for me seeing him in that state. I saw he would rather have been behind the trees of the garden or the woods. And he commenced to exclaim on some boys that took him into the public house, and in his blindness charges all his guilt on them. I said, "They were only doing their duty as the devil's servants and agents tempting you." Oh, he would maintain they were guilty but he was free from guilt. (Here we see the devil the blinder). I asked him, Didn't you take the glass in your own hand? Yes. And didn't your own mouth receive it? Yes. Didn't your own throat swallow it? Yes. And your own belly conceived it and not any other man's? And these facts are true as in old times. And here we see God governs the world with rewards and punishments, and He will judge the world by the same. The talents illustrate it. He gives talents and judgment, capacity and understanding to occupy them; and He gives credit to those who do their duty in the exercise of their powers and talents He gives them. And God equally approved of the man occupying the two as well as he that occupied the five, and He would have equally approved of the man occupying the one talent if he had occupied it for his Master. But the devil had him one of his earth-pots to deposit all his time and influence in the devil's dust. Yes, and the talent he got from God to

occupy he buried. Oh, what a captive by the devil at his will to get him to bury it in a death-stricken world reserved for smoke and flame; and then the devil is sure of the whole. And to think that the old blinder could get him to be so bold as to tell God that he was guilty and he was not, for he was an austere man, reaping where he did not sow. And after a little he says, So here is that that is thine; and his own evidence condemns him. And as he gave the world and the flesh to feed on it, instead of my spiritual life springs in the kingdom of grace with me. So, devils, bring the chains, for he is yours by his own free will and choice, and bind him hand and foot and cast him into outer darkness, where there shall be weeping and gnashing of teeth. See Matthew 25: 30. And Eve may leave it on the serpent, but God may tell her, No, you had my word, the day thou eatest thereof thou shalt surely die; and you had my word, and my word is truth, and every one that contradicts me is a liar with the father of liars. And the devil may strive to justify himself and tell us we cannot be in the dark respecting him, for God has exposed me as a blinder and deceiver, a liar and a murderer, and therefore you cannot be in the dark respecting me; and I cannot force any of your wills, but I tempt and seduce you, and when you consent and conceive to me, I then lead you captive at my will to grapple after my dust that is death-stricken and has not one spark of life in it to give nourishment to any man. But no matter, get the dust and aspire into offices and, if possible, into Parliament. And watch, when you get in the dark, to be sure to get your hand in the bag and run off with the booty. And you, my true sons, hold to the dust.

If we would take notes of Satan's workings on God's prophets and apostles; and when they conceived to him he brought them forth in his own nature—liars; yes, and swore to them, too. And another, when he conceived to Satan, the devil entered him (and his nature and appetite for sordid dust), he could sell his spiritual Master to fill his bag with earthly canker; dust, which was his destruction in the end. God is true, and we consent to believe it. What shall it profit us, having gained the whole world and lose our own souls. Oh, eternally lost, lost, lost forever! And God, to empty Peter of his animal physical powers, let a little maid cow him. When he conceived to Christ his tears flowed the fruits of his bitter repentance. He healed his backsliding and saved him freely, and renewed his commission to feed his lambs and sheep with himself—the Word—the true Bread of Life sent down from heaven. Yes, and his word now, as before, is spirit and life to every heaven-born soul. Peter, now, will not live nor teach any man to get spiritual life and strength from corruptible material, nor life

nor wisdom from the old transformer. Now Peter is fit to teach and preach, not only with words, but by fact and experience, for he has been a subject both in the kingdom of darkness and the kingdom of light, and knows the treatment of both kings. The god and king of this world would puff him up and then sneer at him, when he wanted him to take Christ's place and install himself to be Pope supreme and greatest among the disciples. But the opposite God of heaven swamped him down and took Satan's pride-wine out of him and taught him that his kingdom is not of this world, but if it was of this world, then would my servants fight with carnal weapons; but my kingdom is a spiritual kingdom, and it is not carnal weapons that defend it, but the spiritual word is the two-edged blade of heavenly temper, keen and double is the wounds it made wherever it smote between.

It's death to sin—'tis life
To all that mourn for sin,
It kindles and it silences strife,
Makes war and peace within.

Oft with his fire force his arm,
His arm had quelled the foe
And laid resistless in his course
The alien armies low.

In the end Christ says to his spiritual warrior—

Soldier of Christ, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

Glorious, blessed, everlasting, eternal joy. I borrow this poetry as it represents the heavenly King and Captain who, himself, has conquered the devil, death, hell and the grave. And though we are weak, that is no excuse for us; it only gives us a suitableness for Christ's perfect love and grace, sufficient for us here and beyond the river. Thank God for the victory through our Lord Jesus Christ. And all our self-righteousness and physical forces and all the wisdom of the great trunk and tree of knowledge, away they go, driven like chaff, which winds drive to and fro. Contrast Peter; under self and the devil's government a little maid could cow him. But under Christ's government and baptized with the Holy Spirit's heavenly life fire, Herod and all his men of war could not intimidate him; no, nor Death, the king of terrors, could not do it. And he overcame all by the blood of the Lamb and his faithful testimony and word of life. See Revelations 12: 11.

I have an abhorrence against all rebellion since I heard my father and mother tell the awful barbarism and cruelties of the year 1798, and I believe that none but the devil's government

could carry on such debauchery and crime that time. The Prince of Peace was never the author of murder and thievery, grappling and gathering up the devil's dust. And he knows no soul can get life from it, but death; and there he is sure of him in the end.

I was born July 15th, 1798, in the middle of the devil's reign, and my mother had to take her flight from the town away in the country, and I was born there. She thought I would surely die from the great travel and toil by night, like Joseph and Mary. But my parents' names were David and Mary; and my mother said when she thought I would surely die she felt pleased I would get out of a world of murder and crime. But to her surprise I thrived amidst all the tossings to and fro, and through the mercy and goodness of my Lord, my love, he hath perserved my soul and body alive unto my eighty-third year since the fifteenth day of July last. And to my God and the blood of the Lamb, from whom I have the life of both soul and body, and to him only be glory. Glory be to God and the Lamb forever and ever more, Amen. And when I think of my native land, Ireland, and my many human and spiritual friends, I feel something like Jesus in his sympathy, when he wept over it. Oh, Jerusalem, Jerusalem, my happy home, how often would I have covered you with my wings of mercy, but you would not. Your own free will denys my government and laws, which is, he that confesseth and forsaketh shall find mercy and nothing to pay. And you would take all my mercies and abuse and trample them under foot and waste them with your flesh lust-lovers. I cannot do that, therefore I pronounced your sentence: mercy is forever hid from your eyes. And Jesus may weep and I may weep in vain, yet we will have to say we have done our duty, and that gives us a good conscience towards God. And I want to let you know that, like Peter, I have been under both governments. When I was a boy, about seven years old, and a few other boys were playing pitch and toss, and I thought I would move the bob and put it in a better place, and another boy says, No, it was all right. But I, being the largest and greatest, they had to bow to me, and I became pope. After a little a large boy joins the firm, and he would change the bob and I wouldn't let him. But he, being larger than me, I had to bow to him, and he took the supremacy from me. In our town the boys would match and run races, and another boy and I matched to run a race. We started, and I came to the post first, and the post boy wished the other boy to win the race, and he run and turned the boy before me. And the lower fire kindled in me, which is hatred, wrath, and revenge, and I made my fist flash the spark with a blow in the side of the head, and then to the

fighting. But avaunt, I did not then see that we, by conceiving to Satan, had got into our flesh to lust against the spirit (and the flesh against spirit), for they are contrary to one another. And when the spirit gains the victory and the flesh is overcome, like Joseph, who said, How could I do this wickedness and sin against my God. But the devil in our flesh takes us captive at his will by feeding the lust of the eye and the lust of the flesh and the pride of life to fancy above all gods I am. And it makes the spirit a slave to go into all chicanery and displays of vanity, and gradiating into the low dens and sinks of iniquity, debauchery and crime. And this sowing to flesh to reap death and destruction; while those souls with God's power from on high will raise soul and body to reap a harvest of life everlasting. And this is my God's all-sufficiency to save.

The first step I took in leaving the god of this world and turning to the God of heaven was when I was ten years old. My eldest brother was going through the classics, intending to be a Presbyterian minister. And he would often reprove me when I would be carrying on in vanity's fear. And I would often jest him; and I knew he was right and I was wrong, yet I would carry on. But in three days' sickness he died. Oh, how that shock broke my hard and rocky heart. I came to a full stop. I never went to football, horse-racing or dancing again. I bought a new Testament, and for three years it was never from my hands or pocket. And when fifteen years of age, when I went upon the hill where I fed my father's cattle, and reading and praying, and at the close of the evening the Lord blessed me with power from on high—the baptism of heavenly fire, of love to God and every one; and I came down, like the publican, justified and rejoicing, my heart and tongue giving glory to God. And I am not sorry I left the god of this world and his lower fire, wrath, hatred and revenge, to reflect the devil's nature to carry on murder and crime. So we cannot but see the two Gods and two opposite subjects and the two fires—the devil's fire making the possessor miserable and enhancing the misery of all around, when the upper God's fire burns and sweetens every passion of the soul. And when the world, flesh and the devil comes in like a flood, the spirit of the Lord lifts up a standard against them, and like the bile on the stomach, they vomit and throw them off, and breathes the heavenly untainted air of life and joy and peace. And I know I met with a fire trial from the lower god's servant—flaming. One of my neighbor's dogs killed two of my sheep; and I told the man as he was poor I did not want him to pay for them, but to kill the dog that he would kill no more of them. He said, "You're a liar, and there's nothing but lies in you, and I'll beat you and knock the nose off your face, and beat you

while beating is good for you;" and gives me the trip to throw me, but he did not throw me. Two little girls took me by the legs to pull me down, but I leaned on their shoulders and they soon let me go. And John came again and tried me but did not throw me. Again he caught me by my neck-tie and took the breath from me for about two minutes, but I got it loose and breathed again. I said, I'll go home, and did so. And he wanted some timber to repair his cart, and the carpenter had not what suited him, and tells him I had. But he'll not give it to me. He sends another man and I send it to him. Well, you have got it; did you tell who it was for? Yes. And did he send it? Yes. And what did he charge for it? Nothing for those pieces. Oh, said he, I can never forgive myself for the way I treated Mr. Collins. And he could beat me in two minutes; and that's the greatest wonder of the whole that he wouldn't lay a finger on me. And I did wonder that I never felt my temper ruffled. But it is easy seeing the upper God's fire quenched the lower god's fire. And, glory to God, I felt so easy that I never smelt the sulphur nor felt the scorch. And I never had a better friend; and he would come to my meetings that were within his reach. And God's Word is true, and this is the victory that overcometh the world—our faith in his almighty power and his saving grace, and his perfect love conquers death and gives us the victory into glorious heaven. And Paul in his epistle to the Ephesians 2: 2, 3—(and read it)—and Paul knew well he was a Fenian with his father's complexion, without a feature marred in his countenance; and we have a right to believe him when he gives the evidence himself. He was a persecutor and blasphemer and murderer, and banished others to strange cities because they would not agree with his supremacy. (So you can not be offended when you give your names Fenians and character going to murder. And oh, I would advise you to leave the Fenians, the devil's artillery, and join the Prince of Peace, for I know he is the best master—John Collins). And Peter a Fenian, when a Fenian when the devil had him lying like himself. But the Prince of Peace took all Fenianism out of him. See 1 Peter 2: 13. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme and governors for the punishment of evil-doers and the peace of them that do well. We have a right to believe him, for his Lord disciplined him before he wrote this, when he said, Put up thy sword, Peter, You have no authority from me, your Master, to hurt a hair, let alone the ear of the ruler of the people; put up your sword, Peter. And to save all war, contention and strife, the Prince of Peace healed the ear, that they could not be offended with the rash act of his servant without either command or authority

from his Master. Is this Satan, and is it not like him to get Peter to be pope supreme over disciples, Master and all? But the Prince of Peace, when he obeyed the command, Put up the sword, Peter, and he was saved by obedience, and we never heard he used it again. And the unchangeable God is the same this day and forever more the same. Put up the sword, and I will be thy all-sufficient Saviour.

And I, like Peter and Paul, was a Fenian, and by our fruits we are known. And I proved it when my fist sparked the fire on the boy's head; and we are Adam's sons and Eve's daughters, and the devil in our flesh craving and seeking after the pomp and vanities of this sinful lust of the flesh and the pride of life, aspiring for wealth and praise and fame, to get above all other gods of the day. We cannot throw one stone at another and myself and my fallen nature and the devil in it. He would have me to quarry all the gold from the mines in the mountains, and having money at will you can get men and multiply your armies and take Ireland; yes, and he would feed me with fancy. You have money and men, and go and take England, too; yes, and Scotland, and America, France and Germany; yes, he would tell me to go on and take the whole world, and puff me up and fill me with his proud wine, and I would have to tell to my memory I was the greatest monarch that ever swayed a sceptre. And this is what the god of this world in our flesh would bring us to, and we cannot deny it. And imagine we have gained the whole world (which no man ever did or will), then hear what the upper God in his Word—the old, old true story—tells, “You have lost your soul.” (Oh, eternal loss!) Believing the upper God to be true, let us obey him and first seek the kingdom of heaven and its righteousness and all these things (secondary) shall be added to you. Yes, my servants, gather up the fragments that remain that nothing may be lost. Don't tell him that you need not, for you can multiply them again and again and I need not gather those bits of fragments. Oh, you refusers, are you going to be pope supreme over me. I want to teach you industry, carefulness and prudence. Obey, let nothing be lost. Obey like Peter; put up your sword. And I believe Peter was forever thankful for the duty the Prince of Peace put him through. And I know by the fruit he bore preaching to the people (see 1 Peter 2: 16) he disapproves of a cloak of maliciousness, but as the servants of God (verse 17) honor all men (not cutting the ears of any of them). Love the brotherhood, fear God, honor the king. And here Peter proves he has left the devil, the leader of the Fenian class. And we want no greater proof than Peter taught of God. The sword is in its sheath. Proof: Fear God, honor the king. And a thought just strikes me—and how much more to our

Queen, to whom he has pledged himself to be the husband of the widow, to provide, protect, support and sustain. Another thought: The King of kings has said to his family, With long life will I satisfy thee and show thee my salvation. And who can question his faithfulness, who has given her long life and showed her his salvation. And to think of four attempts to assassinate her—and all filthy, half-insane creatures. Yes, and I don't know who it is that does not believe. And facts are my strongest proofs. She is living to this day; and for centuries we had not the reign of any so long, peaceful and happy till now. The devil, the leader of these Fenians, leading them in the dark—yes, in the dark, for they never thought or seen they had the government of heaven and Britain both to conquer. When they will realize the completion of their proclamation, Let your attitude be one of calm and resolute self-sacrifice and of unshaken confidence in the final triumph of our cause. And when you get the victory over the government of heaven and Britain you may well triumph. And I believe you will never triumph over either. And I know, as I have been under Satan's banner, that your cause is the devil's—the liar, blinder and murderer. And he wants to depopulate heaven and populate hell; and all possessing his nature he leads them captive to do the same, to spark the fire of wrath and revenge on those that would not bow to their supremacy. And as I have left the devil's army and joined the Prince of Peace, and God's nature is in me, I would depopulate hell and populate heaven. And here you surely see the nature of the two gods and the two subjects. And I would say, my native land, with all your faults, I love you, and have many kind friends to whom I owe my duty of warning you. Oh, desist, desist, don't go a step farther, come to a full stop. Peter, put up your sword; James and Thomas, throw your pikes and spears out of your sight, and never charge a gun to lie in ambush to shoot your brother in the dark, and prove yourself. You are the son of the devil attending to his service, and have no scruple, and as the Scripture words it, Your conscience seared as with an hot iron, that you think nothing of destroying Christ's blood-bought property that all Ireland nor all the world could not purchase or redeem one man. Oh, stop, stop before you farther go, lest you tumble over the brink of everlasting woe. Oh, stop, stop, stop! And I believe before you triumph over these two governments, and I think should you contend for one-quarter of a year in the battle field, I think by that time the devil would populate hell with hundreds, yes, perhaps thousands of you in that time to commence the weeping and wailing and gnashing of teeth as he himself has said it. And as rebels he could not take them to heaven to destroy his own government there, so they must depart at his command.

Oh, just think and see how the devil wants to feed you on the dust of Ireland. Since 1798 he has carried you away in fancy's flight. You would have a great love feast on the dust of Ireland. And once your appetite enlarged, and they imagined they would take Canada, and they would have a great banquet and get strong and mighty and vigorous on Canada's dust, and before you gained a victory or got one good fill of Canada's dust, they cast you off to vomit out the bile of your corruptions on some other shores. Now, I bring all this before you that you cannot be deceived when you are led by the devil—a liar, deceiver and a murderer. And God hath said no murderer hath eternal life abiding in him. So it must be the opposite—eternal death. (And here I feel constrained in doing my duty in assisting many of my friends to promote peace and happiness among them.) And oh, when I think of the poor fathers and mothers (like my own in the year 1798) running night and day to get a hiding-place or shelter from the wrath of devils and men—incarnate ones—and the righteous suffering with the guilty. And oh, Jesus, give grace in the day of hot battle, and may you be their deliverer that they may trust thee more for time and eternity. And I would pray thee Lord, stop, stop the ferocious grasps of these maddened beings, and make these lions into lambs. And we thank thee for the word from thine own lips, that it is a hammer and a fire to break the rocks in pieces. And again I thank thee for the proof virtually and actually proved—when Jesus met Saul of Tarsus on his way with a host of his army, with the bloody letters of the high priest to strengthen and give him courage in the devil's drudgery, to murder and scatter all that would not bow to his supremacy. But Jesus, in love for this poor blinded bigot, and Jesus' word uttered by his own lips, Saul, Saul, why persecutest thou me. Oh, Christ's hammer—his own word—not an angel's, prophet's or apostle's word—but his own word from his own lips, has broke his hard and rocky stubborn heart. And here we see, that all his learning and speaking with more tongues than them all, and the greatest learning of the high priest and highest office could not give the knowledge of Jesus. No, Jesus does not convey himself through the channel of man's acquirements and wisdom of this world. If God says truth, all the world's wisdom is foolishness with God, and I acknowledge no higher authority than God's own word. And it is all right to learn and acquire to know how to transact the business of the kingdom of this world; but if Satan can get men like Judas, with their appetites ripened and their bag open and ready for the dust, and graduating on until they come to what God terms them earthly, sensual and devilish, and such as these the devil wants to put into the offices of Christ's

kingdom of grace—wicked men in spiritual offices, and cloaking and covering under with white walls the corruption within. And some like Ananias and Sapphira, attending to all the ordinances of baptism, and no doubt blest, too, but the tempter came and suggested to them, It is best for you to reserve a little of the money in reserve, you don't know when you would need a little of it; and tell you sold it for so much, and nobody will know anything about it. If they had resisted they were all safe, but consenting and conceiving to him, like Eve, the devil snared them. And Peter knew Satanic cunning, and tells them that Satan had filled their hearts to lie to God. And here we see no matter how high attainments we have attained, his government is perseverance, resisting the devil by God's strength to suit our weakness. Yes, every day gather our strength and wrestle against flesh and blood, and never believe Satan that we will get spiritual life from earthly death-stricken dust. And let us never sanction such as the high priest and Paul, imagining of themselves or the representatives of God's cause or kingdom. But the true Sun of Righteousness has risen, and shows they are ignorant of themselves, of Christ and his kingdom. And here Jesus meets Saul and takes him out of the world's training-school and puts him in his training-school and learns him the first lessons—humility—to learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls. So, as all worldly seminaries are only change and sound, and Paul, after passing through it, he calls it tinkling cymbals. When it wanted Christ's power, unction and acceptance, and he would not give it to them till he would put them through his humility and his meek and lowly nature; for he says, The haughty heart he will not hear nor him that looketh high. Therefore they need not imagine when he did not learn them that he would sanction them. And as the A B C is the first lesson in all the languages ever spoken in this kingdom, so Christ is in his kingdom, so Christ's humble nature; and going to the higher life, hid with Christ in God going on to justification, to sanctification and holiness of heart and life, and changed from glory to glory and in his humble nature divine. And suppose you or I may never ascend to the heavenly places with Christ Jesus, let those of strong lungs and expanded capacity ascend and soar and shine with the borrowed rays divine and all these higher attainments leavened with Christ's humility first and last. And the use I wished to make of this example, that God's word broke Saul's hard and rocky heart and made a baby of him, and a babe wants a hand to support and lead it, and Saul has lost all his masculine majesty and is now a baby, and he is a leader no more in the devil's army. And here he is converted and becomes as a little child and has

entered the kingdom of heaven, of fire, of love, of joy, and peace; and now, like his new Master, would have all men come to the knowledge of the truth and be saved. And this the effects of his Master's new nature producing the fruit from Christ the vine, he is grafted in him—Jesus the true vine.

Another thought strikes me: In the old country there was an infidel, and there were two pious men, and he used to annoy and perplex them awfully, he was so wise and knew there was no God; all things came by nature. But they could do nothing with him, and they agreed to pray for him, and as he came to seek sinners that they might save them. And he had a store of meal, and the weight broke the joist, and the crash was awful and frightened the infidel waking out of sleep all alarmed and crying for mercy. And the two heard the crash and ran to see what was the matter; and they found the infidel praying, and they joined with him in prayer. And that unexpected circumstance was to them all a blessing. Oh, how soon can God make the strongest bow to him. And I think it is right to watch and pray and do our duty, and not dictate to him, for he neither wants means nor agency to carry out his designs, and we, in our short-sighted blindness, cannot comprehend. And I believe that God, who has the control of all events in earth and heaven, that he will never allow such mad brains to legislate for him. For God's law will never condemn a man without noticing and giving him a hearing; but the devil (God's opposite) and his legislators, which is fleshly corruptible self, go out and hide in the dark, and take aim at the man that the devil's spleen and fire of wrath is kindled against, and then shoot and kill him without a notice, a hearing, or a trial face to face. (That is the fruits of the devil in the dark.) Here we see the devil and self the end of the law in that government, and I believe God will never allow such a government as this in Ireland. God may permit them to reprove and scourge these hardened, greedy, landlords who have their bags open, and with seared conscience and covetousness fill their bags. And if Satan can get him to spend it in luxurious extravagance to gratify the lust of the eye, the lust of the flesh and the pride of life, without feeling or sympathy. But this is both extremes. And I believe it would be better for either of them they had never been born t into these extremes. Now, what would you give us to induce us to leave the government of heaven and British government, that allows the right of conscience and free will, which the devil and you would not when hiding in the dark, and think it is not fit that such a fellow should live. Away with him, away with him, and self and Satan says, Shoot him, strangle or kindle the flames in him. And Satan's government has been known long before by

such fruits growing on fleshly corrupt nature's garden without glimpse of light or love in it. Oh, my friends, I advise you to keep under the government of heaven and Britain, for God gives his subjects free will and liberty of conscience. (1) Proof: Is when the seventy disciples left him of their own choice; and if he had taken their free will from them and used his power and force on them he could stop them in a minute. (2) Proof: Is when he asked the other disciples, Will they also go; and with their own free will they answered, To whom shall we go, for thou hast the words of eternal life. And no one has it but himself. And here, with their own free will, they have made the right choice. (3) And when ye are persecuted in this city flee ye to another—though it be the home of your birth; no matter, never be a rebel to any government, nor lift the fist of wickedness to strike the face of any man (as I have done, and I confessed and forsook the vile practice, and God's law clause was met and I found mercy).

And Britain gives us the same right of free will to go to America, France or Germany, or anywhere you please, and I don't think that any new government would give me better protection or greater freedom. And there is the Quaker; and they will not fight one stroke. They have been like Peter, they have put the sword up, and have never unsheathed it again. And British sceptre gives them the right of free will and the benefit of their laws, though they would not strike one blow to defend themselves or any government. And God has commanded us to love our neighbor as ourselves, but not better than ourselves; and when they would not fight for themselves it would be unreasonable to expect they would fight for the government and not themselves. It would be righteous overmuch and more than God requires. And they have a right to protection from the government on the ground of free will and an untrammelled conscience, and I am glad to see the partners of Britain resembling the crowned head of heaven. And a verse of the poet comes to memory as the two crowned heads are in union, the laws human for the outer man and Christ washing and freeing it from sin, it makes them free indeed.

Is freedom so dear to the soul of the Briton,
That sooner with life than with it he would part;
Oh, yes, but my charter of liberty's written
By the finger of love on the page of my heart.

Extensive its grants is my widest ambition,
In privilege, power and blood-bought remission,
Where faith, hope and joy forms a glorious addition,
And scriptural rights to the child of the Lord.

And if a child, then an heir and joint-heir with Christ, and heaven is its lawful, legitimate home.

The time of the American War I read in one of the papers of an officer in the North, and he would make the Quakers fight; and they give him to know they would not fight for themselves and disobey their God. And the officer would press them and make them fight, for he was the statute and end of the law himself. But when he could not prevail nor do nothing with them, he thought he would put them in the front of the battle, which he did, and the Southernns put back the North that time. And the Southernns coming back asked why they were standing there (like their Master, no weapons in his hands are seen, or voice of terror heard). They told them they would not fight nor kill a man of either party; and they thought they should be let alone, and allowed them to go home. And, by God the Son, the fourth like the Son of Man saved them without a hair being singed in the fire. (To the Prince of Peace be all the glory).

And I read of a namesake of mine—John. He was an old-fashioned Methodist preacher—John Nelson, preacher of the gospel. And some of the officers in like manner would make him fight with carnal weapons, and he would not do it; and they took him to prepare him for the battle-field. When they were putting up the cockade on his hat, he said he felt the old man's bone rise in him to flash a spark of the lower fire; but he gained the victory through the Lord Jesus Christ. And he reasoned and contended with them; and John could quote the command of Christ, Put up thy sword into its place, for all they that take the sword shall perish with the sword. (See Matthew 26 : 52, 53.) And he give them to know that God did not want means and agencies, for he had only to pray to my father and he shall presently give me more than twelve legions of angels; but that is not the government of heaven, the Scriptures is to be fulfilled, and that the captain of our salvation and his followers are to be made perfect through suffering. And John asked if they would come to his terms. Oh, yes; what are the terms? They are these, When you make the devil quit tempting, I'll quit the preaching and join the fighting. But here they were as bad as ever, and could not comply with his terms. And we see the devil's agents, the same as eighteen hundred years ago, when they beat and imprisoned the disciples, and when letting them go charged them to preach no more in the name of the Lord Jesus; and here we see the devil had his agents and ministers in all ages. I said John and the Quakers were right. A man in the dark spoke out and said, Oh, what would the world do if they were all like them? Another man said, if they were all like them the fist of wickedness

would never be lifted, and the sword never be drawn, and the gun, powder and ball would never be wanted among the human family. And this would please the Prince of Peace, to have man become the friend of man, and earth resemble heaven. And I believe there is not a man in the world, when in his senses, but believes it would be the happiest way were there no hereafter; and believing this, why not every dominion and nation and government adopt the measures and means to carry it out? And all matters must be settled by jury and no other way, which is the fact. For after years in the battle-field, and thousands upon thousands of Jesus' blood-bought property slaughtered and mangled, and wives broken-hearted, lamenting my husband, my comfort, support and joy, and not a wife's hand to cool his tongue amidst the flames of expiring nature, and to think in this, in this nineteenth century, to think there are men living as bad as the wild animals and brutal tribes that have neither sense, reason or judgment, that will lurk in the dark and seize their prey, and tear and devour it. And when we think of some men, the noblest of God creation, will be so savage and brutal as to do the same. Oh, dreadful thought, to think that Ireland, my native land, should brutalize themselves so low. But I thank God they are not all like these, for I have known many of the noblest of the noble who would not bow to bad, for principle, piety, truthfulness, honor and honesty above everything low, mean; or pity the Christian and the gentleman. And the Christian, whom God has embellished with his truthful nature, is the highest regal glory of gentlemanly honor; and he has nothing of all this to boast of himself, for he borrows it all from the Son, and he reflects it back to the glory of the Son of Light and Heat. Yes, bright is the beams above. This is not the low light of the transforming that is full of sin and deception. In the dark I could find many, and very many too. But I give you one of my acquaintances as one of the noble lineage of the heavenly-born line, whom God can witness be is the birthright-giver to their inheritance in glory.

Whose hearts can say, Am I not of birth divine, born to rise and soar and shine; yes, eternity is mine, and I am a child of God. And God words their right to their heirship,—If a child, then an heir with God and joint-heirs with Christ, and heaven is their legitimate home, made over to them from the legislative house of heaven. And believing God's Word, like Paul, he kept the faith, the crown was his, and could say with the poet, We know by faith we know of this vile house of clay, this tabernacle sink below in ruinous decay. We have a house above not made with mortal hands, and firm as our Redeemer's love that heavenly fabric stands. He loved to soar aloft to

those upper regions with his affections set on things above. He became very weak the last three days of his life, and dozed and slept. When wakened up his language was, Heaven, sweet heaven, I long to be there; then wet his lips and sleep again; and wake up and give utterance, Heaven, sweet heaven, I long to be there. And he lived in the kingdom of heaven and grace till he got his transfer to the heaven of fruition and bliss. He had the name of a local preacher, but it was misworded with respect to him, for he was a very public one and lived what he preached, ornamented with his Master's image and likeness. And he never bargained or charged one cent for all his preaching. I believe my Lord would not charge him to be one of the greedy dogs, as he charged others, with their bags, and could hardly ever get enough. I am a greater man for showing the contrast and bringing them, like my Lord, out of the dark to his sunlight, that we may see their lineage and their original complexion. And I believe there is such noble men in Ireland still, like Paul. (See Acts 20: 35.) Here Paul preaches Jesus, his teacher and statute, not a Greek or Latin. I have here showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. So Paul makes Christ's word the statute, and no man's word in the place of Christ. Follow me as I have followed Christ, but don't put one step beyond this boundary line (that's Christ); no superior but all inferior.

And there was a noble priest. I met him in a meeting where they were putting in gardens for the poor. And the town was putting in two and not allowing the country one; and the country found they had the majority of votes, and they would let the town see they would put in two and not allow the town one. And the priest got up and spoke to the same effect, and disapproved of the town taking advantage of the country, and they would put in two now, and allow them none. After he sat down, I rose and said, With all due respect to the last speaker just sat down, I did agree with him, disapproving of the town putting in two and none for the country; but I could not agree with you, sir, putting in two and not allowing the town one. And what we condemned them for, we are guilty of the same ourselves now; but, sir, you and I are preaching justice, righteousness and truth, and we should never do to our neighbor that which we would not receive from our neighbor under the same circumstances. He said, Mr. Collins, you have me, and I don't want to press my views or principles down any man's throat. I said I rejoiced in his noble principle, for there is a great many would cram it if they should choke you; and if got down did not care if they should die with

indigestion. He was one of these kind, friendly, sympathizing men; and when he would be gathering the dues, and go to a house and see poor, naked, hungry children, he would give the money to feed and clothe them. I heard they were going to break him for no other crime but that he would not bring the money to fill their bags. I never met him but I got a hearty shake-hands. (The blessing of the Lord be upon all such men of all denominations). I was thinking if all the priests in Ireland were of the same amiable and happy disposition, especially approving of God's government, to do to all men as ye would they would do to you, I think that the devil and corrupt nature in the Fenians would come to naught, and reason and common sense teach them that union is strength, and some foreign power finding Ireland is alone and we are superior, and we will take it as we are able by our superior power. But it is when they would think they were protected by England, Scotland and Wales to protect them, and it is natural they would desist, finding they are not able to meet all these allied powers. But Satan and self would work up their fancy that he, the old parent trunk and tree of knowledge, by obeying me and eating my dust (yes, if it would not blind you), you will get that wise to say above all gods and governments we are superior to all others, and there is none to equal us (me and us); and in fancy's wide domain proclaim there is none so strong as I, none fit to legislate or make laws but me, and there is none to administer laws, inflict penalties or give indulgences but me and us. And that is the devil in our flesh by Eve's conception, and he, being in all our flesh, his nature is to lead us on in pride and fleshly indulgences, and upon all such flesh sores for the granary below, to join the devil and his class of rebels that wanted to get the government of heaven in their own hands and display their legislative powers and expose God's ignorance. And how wise they were; but their government was nothing but convulsion, confusion and rebellion—real rebellion—in heaven and in earth the same, against God, his kingdom, government and subjects. And as two cannot walk together unless they agree, and as Christ and Belliol has no fellowship with each other, so God, being more powerful than Satan and his Fenian party, he sends them to hell to display their powers in better arranged government in flash and flame and flame below. See Matthew 25:30, where his word declares their employment is weeping and gnashing of teeth (see verse 41). Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. But the devil has some of his ministers so bold as to tell God there is no everlasting fire. Oh, true son of the father, thou shalt not surely die; Satan will surely smile on his son for displaying his superiority over the government of

heaven, and confound the King of the kingdom of heaven, and making him a liar and they the only truth-tellers.

And when I thought of the devil in Pharaoh, how the devil's nature operated on him; how to make well out of slaves of God's Israel, and treated them cruelly, unreasonably, and unjust, to make brick without straw, and would not allow God to govern his own family, but he would do it to show how supreme above all gods he was. Again he conceived to Satan, and he brought him forth the true son of the devil, the murderer, and his united energy was to put to death God's lamb-like innocent children as soon as they were born. Oh, a true son of the father, who would not let God govern his own family; and when God would give life to his children, he, the devil's son, would put them to death. Here we see the two gods are as opposite as day is to night, and hell to heaven. And God wanted to save them amidst their rebellion, and visited him with plagues to humble and save them. And removing them, he would again rebel; and it is said God hardened his heart, and so he did by removing the plagues; but when removed he got bold, hardened, and determined to govern God's family; and when visited again, he became passive in the mould of submission; and when visited again, the angel of light, with his wisdom and strength, got him to fancy, you can keep them still (and this is as natural for both parties as to breathe), yes, hold on to them and show your supremacy and power (all imagination) that you can still make slaves of God's family, and choke and put to death the babes, and banish them from the earth; for there is none to rule or govern but me and us. Who is it, with a glance from the Son of Righteousness, but they can see the true complexion of the devil in his son, Pharaoh, the overthrower of God's government and the murderer of his children—the father's true image, without a feature marred in his countenance. But the long forbearance of God's patience, and at the last plague his soft and passive heart, he lets them go into the Red Sea. And like Satan and son they fancy and conjecture, "With our great multiplied forces, our chariots and horsemen, we will have them back again," and away they go to take them from God and bring them back from God's government—"and let God know our supremacy, and we will make slaves of them again." And no doubt when near and about to seize their prey; and God uses instrumentality, too, but not horsemen and chariots, but the weakest and simplest—a small rod in Moses' hand to smite the walls (the opposite government would tramp it out of sight). But, no, God has showed his choice, choosing the weak things to confound the greater and mighty; and here is proof positive. And Moses attends the bidding of his Master, he does his duty

and no efficacy for his services; and Moses wields the arm with a power not his own but freely bestowed by his Master, and obeying his Master he wields his arm and applies the rod, and God gives the power and efficacy (according to his own—independent), and down goes the walls, and the enemy's forces turned upside down; and there they are, plunging and dipping and choking. And God has said, "Whatsoever measure ye mete shall be measured to you again," and apply that to Pharaoh when tossing and strangling and choking. "Oh, Pharaoh, you choked, strangled and murdered my children, the members of my family, so down goes you and yours like lead to the bottom." (See Exodus 14: 27).

And there is another man. (See Matthew 2: 18). You can see the true features of the father in the son, both of one nature—murderers—and both engaged to overthrow the government of heaven; and Satan and self will have none but me and us to reign. And Herod, when he inquired with Satanic cunning, told them that when they found him to come back that they might worship him also. And the God of heaven knew the heart and desires of the devil's son—he wanted to murder him. And God, independent to all the men in the world, had his angels, ministering spirits, to attend his bidding and go his errands; and they told the wise men not to go to Herod, for he sought the young child's life to destroy him. No doubt Satan and self would tell him and blind him, thinking he was going to take his seat and chair. But, no, his kingdom is not of this world; no, his kingdom is a spiritual kingdom, and he came a king and governor that shall rule his people Israel. And when he did not get Jesus to murder him, he got wrathful, and the lower fire kindled in him, and he determined to have the life of the Son of God to please self and his father, the murderer, and determined to murder him, and causes that all the children from two years old and under must be put to death. No doubt he thought he would surely have him put to death then. But as God has plenty to attend his commission; they went and delivered their message, "Joseph and Mary, go into Egypt and be there till I bring thee word." This brings to my memory how like our telegraph wires, speaking from kingdom to kingdom, giving intelligence to one another. And Joseph and Mary took the young child, and, owing to his heavenly Father's wisdom, they freed him from the murderer's grasp. I cannot think of their going by night, and my parents tell how they went in like manner, going into the country to get out of the sound of cries and murder, and I was born then, in the year 1798. And I confess it moves my sympathy for Ireland in its convulsed state. And Herod commenced his murdering to prove God's word true, and his

relationship, too. "You are of your father, the devil, for his works you do;" and there is no mistake in the relationship. When he consented and conceived to him he has brought him forth the true type and real lineage. And without scruple he murders the innocent loved ones, without sympathy for a father's love or a mother's affection. Oh, Rachel, don't weep; for the heavenly Father's government and the law from the heavenly Father has saved them all. It is not my own, I borrow it from the King of kings, whose word proclaimed to Adam and Eve, the death-stricken pair, and to all posterity; who spake as never man spake, that he would give his Son, his own free gift (and the blessed effects we see) from God came upon all men to justification of life. And here we see death is taken away and life is restored, and condemnation is taken away and justification in its place; and not a man living but himself, but in the fountain of God's unfathomable wisdom it was one eternal, now to govern by his independent government in righteousness and justice. And virtuous just God has taken away the guilt of original sin by his free gift. God has put all our race in a savable state without faith or believing or to pray for it, to merit it, by any human exertions to obtain it. No, it is a free gift from the Godhead fountain, and it cannot be otherwise; for the moment he proclaimed him, that moment justification of life took place to the latest posterity of Adam's race. And Rachel, don't weep for your children; for this is a free bestowment from God's loved fountain. Again, we prove he was a free gift, for he never was an object of faith until God revealed him and freely bestowed justification without believing in him as an object of faith. So, Rachel, don't weep for your children; for they are all justified and living with their Heavenly Father at the fountain of his love above. And this very child is to be put to death. Yes, but not under the government of Satan now, but when lawfulness and expediency meet must be given up by the government of heaven and bruise the murderer's head. Yes, and his son Pharaoh, God has dismissed him from his seat and throne (and as he loved the dust and dust to dust, and both death stricken without a spark of light or life in either), and we believe by him kings reign and princes decree justice. And again he sends his servant to tell Joseph to bring home my son, for I have dismissed the murderer from his seat and his throne, and this is to let all murdering rebels know the Lord God omnipotent reigneth, and does not want them to be deceived, but warns them of their danger, and says, Whosoever hateth his brother is a murderer; and no murderer hath eternal life abiding in him. So a faithful warning and the trumpet's truthful sounds clears him of the blood of the people, and by not taking warning

their blood be on their own heads. And when I was writing about Pharaoh, when the rod of affliction was on him, how humble, passive, submissive he was; and when the rod was removed how bold and rebellious he became. And Ireland, year before last, when God sent the dark clouds to hide the sun from warming the earth, and, as I heard, the succession of showers of cold rain to spread death's chills on that fruitful soil, and, as I heard, they had not half a crop. And then they were calm, peaceable and kind, not a word of Fenian rebellion among them. And think on the one hand he blighted and blasted your fruitful soil that you had not sufficient to support yourselves when you could support another country as well as yourselves. And on the other hand, in the time of your hunger and destitution, how God moved every heart with sympathy to administer to your craving. This is to tell you if you obey God and banner yourselves under the Prince of Peace, and do justly and love mercy and walk humbly with God, that is, to agree with God, and give up our will to his will, and follow peace with all men in justice, righteousness and faithful truthful faithfulness. And thus, by doing so, God's will and yours is one; and denying his will and rejecting his government you separate from him and you don't agree. For how can two walk together unless they agree; no, they separate. And our own experience proves it. We hear of Enoch walking three hundred years with God; it was a long walk, too, and a blessed and happy one, too. And no matter what bereavements, afflictions or sufferings, he left consequences with his Leader and Companion, who, by his word, hushed the ocean to a calm; who quenched the volumes of fire that it could not singe a hair; and he could make lions treat Daniel with kindness when he entered their chamber, and never drew one drop of blood from his person; and independent to the baker's dough, leaven or oven, he multiplied to feed the multitude; and Pharaoh, in the height of his majesty and glory, sunk them to the bottom of the sea to count the gain and honor he acquired by his rebellion; and Herod, in the height of his glory in murdering the innocent, God sent him to his narrow house where he could not kill a fly; and we all believe this is true. Then why don't you give up rebellion against the Sovereign of all worlds, who could crush us like a moth, and says to us that man's best estate is but vanity—here to-day and away to-morrow. And not one of us but believes this is all true. And yet how many of us, with our maddened brains and like fits of conviction and passion, deny our own faith, conscience and judgment (what spider webs we be).

And it often occurs to me, What is the use of your broken fragments of scattered thought, and others say the same.

Stop, John, for what signifies your original, blunt, coarse and unrefined, unpolished scribble from your pen? It will be of no use to those who have so long walked in the light of the old transforming angel, and been fed so long on Satan's trunk and tree of knowledge, that makes wiser than all the rest put together. And if they believe there was any efficacy in my New Brunswick homespun scribble, I would join with them and stop. Stop I would, and give you no more of St. John, New Brunswick, coarse homespun, and give place to the superfine broadcloth of England, appear to you with all their refined and superfine displays of oratory (and without jealousy you have them). And having the right of private judgment and freewill and liberty of conscience to behold God's nature and his choice of instrumentality he conveys himself through. And in olden times there were silver trumpets and ram's horns, we see these two are, of themselves, insignificant, and man's breath and words the same; like powder, it sounds, but for want of lead, it never makes the walls of Jericho fall nor breaks a rebel's heart. And we see whether ram's horns or silver trumpets are both alike, without God gives the power and efficacy; and then he made choice of the ram's horns to convey his power and grace through. And when he reached our shores he was unchangeably the same, and made choice of the simple, plain, honest, illiterate fishermen to train under his yoke and learn the lesson of meekness and humility to fit them for toiling and laboring (2 Corinthians 6:4) in his vineyard, and to encourage the laborers not to give place to loitering. He says he will perfect strength in their weakness and make grace sufficient for us. And believing my God true, I have no excuse or apology to make, but it is my duty to bring all my weaknesses and impurities; and therefore, believing God, the channel is open and the strength flows sufficient. Therefor I may come up in the rear and throw a pebble at Goliath sin's head to lay it low. And I believe also that Queen Victoria has her light infantry ahead, she would not make little of the poorest footman in the rear, whose effort of body and mind is to support the throne in righteousness and justice and put down rebellion. And this would be a sameness with the government of heaven. And some may say I am behind the age, and others may say I am beyond the age, being above eighty years of age, and that the scribble from my pen would not give satisfaction to the most intelligent of the day. No matter; the sayings of all the world is of trivial consequence to me when I have my Master's word that he would perfect strength for my weakness and make grace sufficient for me. Having such security, I feel inclined to wield the pen, and leave it with my Master to give the efficacy (for there is none in me nor any other man);

yet I would pray, like the Apostle Paul, to be saved from unreasonable men and unjust judges. And I would again advise my old Irish friends, and say to you, How would you like one of your adjoining neighbors to come into your house and tell you you are an odd kind of man (but he is, even), and your want of capacity and understanding disqualifies you to govern your house and place—and I with my better judgment and superior sense and wisdom—therefore I want possession and government. Now, wouldn't you think the man insane—fit for the asylum; why, wouldn't you tell him he is beside himself. And though I am odd and you even, I profess to be a Christian and belong to a Christian nation, and the laws of Christ has bound me to love my wife as he did the church, and train the children in the nurture of the Lord—not you to govern and train them; and we see by your unwarrantable supremacy you overthrow the government of heaven; and, with respect to the laws of Britain, you never gave me a price, and the law never judged a man without a hearing, and I never got a hearing; and here I see you have no authority but Satan and self, and, like father like son, that would dethrone both governments—and establish one of his own that would be real Fenian devilism—and wouldn't you tell him to begone, for I am bannered under both governments? Yes, and I would commend you, too. And could you be offended with Queen Victoria to keep and govern her subjects which she had under government since she took her seat on the throne? And I say no just, truthful, rational man would condemn her. She has as good a right to govern her subjects as you have to govern your wife and children, and dismiss an unlawful intruder.

And again, you ought to have a little common sense and patience, seeing you have gained a Liberal Government, and wait till next session, and not run ram-stam in the dark, and maybe some of you to the blackness of darkness forever, and take time and get your brains shirred and calmy study to support the government in truth, justice and righteousness, and study the means to bring about a happy re-union between landlord and tenant, that they may rejoice in a new and happy state of loving God and one another, and never let the sun go down on your wrath.

And I confess I was a little spleeny myself, and I feel thankful for a father who swamped me down and took the high pressure of steam out of me, and brought me down to take humility's passive mold. My parents were Scotch, and planted themselves in the County Tyrone in the north of Ireland, and I was transplanted from Ireland to the banks and braes and seas and shores of St. John, New Brunswick. My father's temperament was calm, cool and deliberate, and he often put

the bit and rein to keep me in bounds ; he taught me to join no party but Christians, and never stand in the way of sinners, nor take counsel with the ungodly, nor demean myself to sit in the scorner's chair, and requested me to be the friend of every man and the enemy of none, and indorse it as my heavenly father's and earthly father's teaching; and I wish to carry it out; and in the books I have written, and in my journal of my visits to England, Ireland and Scotland, (and the many happy intervals I had in the renewal of old acquaintanceship which I had three years ago), of two hundred and thirty-six pages, and sign myself "John Collins, in the Wilderness of New Brunswick, the friend of every man and the enemy of none." And here, you see, my heavenly father and earthly father have taught me to be a Liberal, that can never approve of one part of the subjects being eased and honored while the other part of the subjects are oppressed and burdened; but with liberty and philanthropy, like our Lord, send the rain on the evil and the good, to benefit them all, especially to condescend to them of low estate and where there's need. Like the King of Kings, that hadn't a chair to sit on, nor a horse to ride on, but sent for the loan of an ass to fulfil the prophecy of their king coming, meek and lowly and sitting on an ass, and sent the message himself, "The Lord has need of him," was not ashamed of his poverty. Lord bless thine own example to some backlooker and buoy up their courage so they may be resigned to their lot to toil away, labor away, sweat away and pray away and believe away, and cross the river to endless day; as good a way as any when you are resigned and think so—the moment of a short lifetime.

And while I am a Liberal, I would never be a rebel to overthrow any Government; but at the same time oppose all selfish, unreasonable and unjust measures, and use my influence, time and talent to overthrow all such injustice, and impartially do to all men what we would wish them to do to us; and never connive with bribery (as I heard some complain of when I was over in Ireland), and when the member you go to represent gives a bribe to you, and gives you money to bribe others, dread him, for you must believe Satanic cunning and snaketh twist is in him, and like his father in the dark, and when opportunity serves, he will ventilate his poison and spread the infection of Satan and self in the dark. And their brazen face without a blush presumes to deny the government of Heaven and Britain—for none of them but denies all such ungodly grandeur. Have nothing to do with such men, with their fine words and Judas' kisses. Seek out for plain, honest, just and unassuming men with well balanced minds that cannot be bought or sold, like John Knox, that couldn't be bought or sold, or Judge;

Hale, Lord Chief Justice of all England. I heard my father tell that the king had a suit at law, and he came to wait on the judge, and sent a message to the judge to that effect, and the judge returned the message, That he was going to family prayer and to wait on the King of Kings first, and on his king second. And as the king and the judge were reviewing the law, the king gave the judge some hints: "Wouldn't you be favourable to me?" "O, no! it's justice if the heavens shall fall!" What a noble man is this! And I think the king would smile on him, to think he had such a noble man to grace his nation. Yes, and I would give him a double greeting, and shake hands with him on my part. Blessings on every man whom He has embellished with His name divine! I heard my father tell of another instance how Judge Hale discountenanced bribery. This gentleman had two sons, and the oldest went off (like many another prodigal) from home, and for nearly twenty years there was nothing heard of him. And the second son, being in possession, claimed the estate; and the eldest son claimed it, and they went to law, and the eldest son was poor and lost the suit, and he was directed to Judge Hale. The judge took all the evidence down, and directed him when the trial was coming on. And at the jury appointing, object to one of the jury, and the judge will ask you why. Tell him it is the privilege of a British subject to do so. O, well, who is the juror you choose. You say, I'll choose this old miller; I think he is as honest as any I could get. Oh, well, he is sworn, and the trial goes on, and they are sent to the jury room, and, to be short, they argued with the old miller, but could make nothing of him, and came out to the judge a split jury. The judge was surprised that he would differ with a jury the most intelligent, just and righteous that could be got. And who are you and what are you, is there anything wrong? Well, I'll tell you who I am, and a little of what's wrong, he said. I think it was wrong to give these jurors ten guineas apiece and give me but five; and as you want to know who I am, I'll tell you: I am Judge Hale, Lord Chief Justice of all England, and I order you down from that seat, and never fill another while I am Chief Justice. He took the seat and tried the case and gained it for the poor eldest son, when bribery was out of the question.

God has said, By their fruits ye shall know them. Do you and I believe God has given the true waymarks and the distinction between God's sons and the Devil's sons? His sovereign is the god of this world; and those that consent and conceive to him he brings them forth in his own nature and creates a large appetite for his dust; and as God gave him nothing else to eat and live on, he had nothing else to give

them to live on, and blind them so as to get them to believe that their abundance of his dust supplies will give life to soul and body. Take your fill, for you shall not surely die. But the deceiver knows he will rejoice in gathering up all the corruptible flesh-sowers' harvest in the end. And here we see his son's unjust sitting in the chair of justice, and conniving and carrying on fraud, falsehood and deception, and the true father's son carrying on bribery in the dark; and, like the bats, they fly about the house when the sun goes down and night comes on, but when the sun rises they are gone. And like those unjust deceivers, when the sun of righteousness rises with his bright beams from above, they cannot bear his glance—they disappear; but Judge Hale rises in the meridian glory of the noon, of the light of the son of righteousness—the son of the upper God he is, and reflects the true transcript of his Heavenly Father that begot him in truthfulness, justice and righteousness, who shines in the sun's bright beams he borrowed from the Godhead's fountain of light and love (therefore we give all the glory to the Godhead's fountain of light and love); but here he shines as the Christian, the gentleman and the nobleman, and, like his master, a friend of the poor man; and when justice, truth and righteousness would support him, he would take a poor barefooted prodigal that had not a coat to his back to provide for, without bribery, to his father's home. I love to look at the portrait of the divine nature clothed in our humanity without selfishness. I had the pleasure and honor of being intimately acquainted with an Attorney at home just the same in principle and nature, and would tell all that came to him, Settle it; get your neighbours to settle it, and a jury in the end will settle it, and you have more need for your time to spend at home and earn clothes to cover your barefooted children than spending your time about Court House doors. I love to think of that man to this day. There was pretty fair and reasonable lawyers, but there was others for grasping; you would think Ireland wouldn't fill their bag or satisfy their appetite. How pitiable are such slaves to the flesh, and how lamentable their harvest—death and corruption.

Again, I would give a little of my experience and advice to my Irish friends. I had a good farm at 10s. an acre (Irish measure); the lease fell, and I was raised 20s. (English measure); and I went and told my landlord and agent that I thought I could not pay that rent. When I think of paying tinkers and tanners and glaziers and weavers and blacksmiths their different items, with the taxes and that rent, I am ready to think I could not do it without being oppressed. Oh, Mr. Collins, I have always respected you, and rejoiced in seeing you comfortable and happy, and I could not think of you being

oppressed, and you have been very useful in settling disputes among the tenantry, and I wish to keep you, and I'll reduce your rent seven pounds a year, that you may live comfortable and happy, and I think I would not feel comfortable if I did not see you live so. I thanked him; but I was determined to go and sell my good will of it. He said, You couldn't expect me to give that reduction to any man but yourself. Well, Sir, that's at your own option; but if you allow me to publish an advertisement at that reduction I would get the more for it, and I would acknowledge the compliment paid to me. He smiled at me, and said, I declare Mr. Collins you have me, and I will allow you to publish at that reduction of rent. And I thanked him, and sold and came out to New Brunswick; and I never regretted it; and I would do the same over again. And I think from what I hear of the Dominion of Canada, that it could supply every family in Ireland with fifty acres of land; and I hear it could be purchased from Government for sixty cents to a dollar an acre, and only subject to taxes; no rent to pay forever. One family coming alone would not be pleasant, but if ten or twenty families of one sentiment settle together, it would make it very pleasant.

Again, about sixty years ago, when I was a farmer in Omagh, I got acquainted with a man from Straban. He told me the landlords there let in these mountainous districts some green spots, and the most of it heather that they burned off, and he took a farm of thirty acres, and the landlord gives them four years free, to enable them to build a house and make ditches through it and raise crops to keep them, and then gives a lease of twenty years and one life. The four years was up, and he went for his lease that the landlord gives at two shillings and sixpence an acre, and the landlord wouldn't give him a lease except at five shillings an acre. The tenant replied, That is double the rent you charge others. But oh, don't you see what fine green fields you have; I think it's worth more than that. Yes, they are green fields, and my father gave me my portion of money for the many years I worked with him, and I have spent it, and my own sweat and toil has made these fields green; and would you take my father's money and my sweat and toil and live on it? Oh! he could see nothing but the green fields. He told me he would stay a few years and gather all he could, and go to America and be his own landlord. Now, this man was right not to quarrel with his landlord, and make him bow to you and me to dispose of his property which his forefathers by law left him. The great evil is when Satan and self gets in either party they get blinded and lose sympathy and are likely to go to extremes; and this man, having the right of private judgment, done right to go.

And Jesus said to his disciples, When you are persecuted in one place flee ye to another. And this man is a lawful man, under both governments, and wouldn't contend with the powers that be, and not rebel against the government of heaven and Britain, and to look to the government of heaven, where there is no error, and make it a model to promote peace and happiness among British subjects and over the world at large. Now, let us attend to this one command to all men, As you would have them do to you under the same circumstances. Now let us practically see it: Ask that gentleman, Would you, sir, under my circumstances, take your father's money and lay it out and sweat and toil in making ditches and building houses, and me and my horse night and day haul limestone thirteen or fourteen miles, and then burn it, and then spread it on the soil to make the green fields, and for all this toil, sir, how would you like to pay double rent? I think when he would see it in the light of heaven (not the old angel's light that betrays into darkness, yes, and to the blackness of of darkness forever), he would blush at his own shame and run behind the trees of the garden, and imagine that Satan and self is hid. But there is an All-seeing eye will find them out. What a difference is this man when compared to my landlord, who was a gentleman and a Christian, with kindness and sympathy, and I believe he would never see me oppressed. And there is a great many more like him; but there is others, hidebound, without the least indian rubber stretch in them (if I may be allowed the figure), and since the time I was a farmer in Omagh and conversed with that man, I have always thought that the Government should appoint men of well balanced minds, of just principles—a man in common life and well acquainted with the world and men and things, with an untrammelled conscience, doing to one another as they would wish to be done by. And it's no matter about the dust on the outside of a miller's coat, when the jewel and gem of justice and righteousness keeps it out of his heart he is all right, and give it into the Government to review and amend, and I think it would be great satisfaction to both classes of landlords—they would be free from blame, and the kind, sympathizing landlord would smile and rejoice to see his industrious tenantry happy and thriving. And those gormandizing graspers that has such an appetite as to suck the last drop of the heart's blood of the toil-worn man who works from sun to sun; and perhaps he would see he had enough to meet all his wants in a lower sphere, where comfort and happiness is; and he may see it was well that he had not so much to spend, for formerly he spent the overplus money in extravagance and sowing to the flesh, and in time being I will sow no more to

the flesh, and I'll disappoint the devil of gleaning me up in the end of the harvest. And I hope that it will be best after all. And I would be glad to put in a word, as I wish to assist hundreds and thousands who would wish to spread the reign and government of the Prince of Peace in Ireland and every land, and more especially in Ireland between landlord and tenant—because they are in need of it. And I begin my remarks with the Straban juror. And when he took it the judgment of the landlord was, It was not able to keep him in victuals and clothes without capital and labour. And the landlord never wrought one day's work to raise one stone of potatoes to get a dinner for his family during the four years. His own labour and father's money done it all; and if he was weak and sickly and no capital he could never pay two and sixpence an acre, and he thinks it hard he did not get benefit from his father's capital—and it's reasonable, too. And on the other hand, the landlord's father's money and capital has purchased this property, and I'm his heir, and law and deed and registry allows me the right of getting and receiving gain and profit from my father's capital—and you never wrought one day's work to pay for it. It is equally right for both to expect return from their father's property. The injustice is in doubling his rent from half a dollar to a dollar. And here we discover the features of Satan and self—to fill and fetch more to the flesh. I recollect to hear of the Scotch coming over to Ireland and purchase estates at half a dollar an acre, about two hundred years ago, and they would get a whole country side of land for five pounds a year—perhaps not sixpence an acre. And why is the land so dear now? It is the dense population, and the wonderful amount of labour performed. And I see in this new country just the same. When a settlement improves and increases in population, and their farms are improved and beautified and abound with plenty, when a dollar purchased it first, it would take from three to five, seven and ten pound an acre, greatly owing to the improvements, which means labour, has done on it. And I heard, about seventy years ago, on the borders of the city, that a dollar an acre would buy it. And now the city is growing out on it, and it could not be bought for fifty pounds an acre now, owing to manual labor and improvements. And if the people of Ireland would quit labouring they would starve out their landlords and themselves too; and it's hard to look down on them with contempt, when both lives and comforts are depending upon labour. Therefore I would say, you should have every respect and sympathy for one another, and live and serve one another, as mutual interest is concerned. And considering Ireland in its infancy and now, I know this country the same, growing and increasing in wealth by the

honest, industrious man's toil. And to destroy all law, and deny all grants and deeds and leases lawfully registered—and to deny this we would destroy and overthrow the governments of the whole world—and who but the devil and his ministers would approve of such, to get us to tear and devour one another like brute beasts without a law; and I wish always to make the divine law a statute and model to guide humanity, to keep them right; and I believe that finite minds are incapable of making laws to please every one, especially those who are bag-fillers and flesh-eaters; they can never have enough—and God himself couldn't make laws to please them. The great point is to get these men emptied of Satan and self—to get them humble, as they are dependent one on the other, and in love serve one another, and as the tenant is dependent on his landlord to give him his place at a cheap rent, and as the landlord is dependent on the tenant for a faithful return of his rent, the tenant, by his honest, industrious toil, brings his rent and, conscious in his heart he made his rent very low, goes to his landlord smiling, and his countenance shining like the full moon, and his landlord greets him thus: 'How do you do?' "O, very well." "I hope you were not oppressed in making up the rent." "O no, sir; and here's your rent without a cent wanting, and I never paid you rent with my whole heart before." And the landlord may say, with Solomon the wise, "It is better to have a dinner of herbs with contentment than a stalled ox and hatred therewith." And there may be many of this kind. But upon the whole, if it could be reached, it would be better for the Government to value it, for it would exclude self from both parties. But get the right kind of men, with sound judgment and an untrammelled conscience, who are not afraid of any man, but maintain justice and honesty without a lie from their lips to cause the least blush. God has given us direction to choose the least that is esteemed in the church; if they are orthodox they will be better than Jesuits, who darken his counsel with words.

Now, let us imagine that the valuator is going out to view all Ireland, and let us begin with the Straban man, in justice and righteousness, without favor or affection to either parties, in the noonday of the sun of righteousness looking at you in every step you take, and every look you take, and idle glance, to whom you must give an account for your idle time and idle words, as you and I must give an account at the day of judgment. And I think it would be better for you and I to get Jesus to settle our account for us both now, not at the resurrection morn, but now, before we go home. When God says now, we have a right to believe him; but the oppressed flesh,

Satan and self says to-morrow, and the poet's muse come to memory when a boy, and Satan and self, saying to-morrow:

I will to-morrow, that I will,
I will be sure to do it ;
To-morrow comes—to-morrow goes,
And still thou hast to do it.

Thus still repentance is delayed
From one day till another,
Until the day of death is come,
And judgment is the other.

So we must be wilfully ignorant and blind and near the blackness of darkness forever if we cannot see flesh, Satan and self, the triune three, that says to-morrow. What is our conclusion? I decide and accept the triune three in heaven, whose word is, 'Now is the accepted time, behold now is the day of salvation.' And could all the world get this salvation? Yes, all the whole world, complying with the laws of the government of heaven, can be saved now. What is the law just now? 'He that believeth in the Lord Jesus Christ shall be saved, and he that believeth not shall be damned.' By grace are you saved through faith. Faith is the channel appointed by God, conveying his grace-power that saves us. We may compare faith to a channel which a machinist has to conduct the water power on the mill wheel, and the moment the water power comes on the wheel away goes the machinery. (If any man told you that is a lie, would you believe him?) Let us go to the divine and spiritual power: First, a leper, with his most loathsome disease, a word of prayer, but expressed his faith in his power and willingness to cure and cleanse him: 'If thou wilt thou canst make me clean.' (Did Jesus say to-morrow?) "I will be thou clean," and immediately he was cleansed. He had not to wait till to-morrow. No, Jesus give his disciples his name to use and meet diseases and devils with; and Christ never commissioned his disciples to take his place and say, "I will be thou clean." This would take Christ's office and rob him of his glory; but being rightly taught, they used his name and gave him all the glory, and in their office and doing their duty, and no efficacy in the performance of their duty, but looked to God to give the efficacy and virtue of his name and apply it to the dead ankle bones, and says in the name of Jesus Christ, 'Rise up and walk.' And his life-power and name made him leap with joy and praise God, not Peter or John, but God, who gives the efficacy and increase; and this forever strips man of his self-righteousness, and it is one eternal now and no to-morrow with God, when the law clause is met. Second, The woman of Canaan cries, Oh, pity me. (He tries her faith.)

It is not right to give the children's bread to dogs. Truth, Lord, but allow me a dog's place and gather a crumb for my daughter wrecked with a devil. (It's like what the devil would do). Oh, woman, great is thy faith. You may go home, for the devil's gone out of thy daughter. The channel was open, and the power from on high was given, and the inferior had to begone at his superior's command—now, not to-morrow. Third, A woman afflicted acted faith on him without prayer; she never spoke to him, but said in her heart, "If I may but touch the hem of his garment I shall be made whole." This is faith in a degree. But Satan and flesh comes with unbelief and says, There is so great a press, and the crowd is so great you need not attempt to touch him, for you cannot; and look at your weak and feeble body, it forbids you to touch him; so give it up—(unbelief); and what a shame it would be if you would fall on the roadside crying and struggling; the people would laugh at your folly, attempting that you can never do; so you may give it up—(unbelief). But faith says, What do I care about being mocked and laughed at; they laughed Jesus to scorn. Faith says, If I should die in the struggle I'll touch him if I can. The effort is made amidst weakness; the touch is given; he gives the healing virtue, and she knows she has it now—not to-morrow. Fourth, A man brought his lunatic son to the disciples to get the evil spirits cast out, and they could not. And he brought him to Jesus to cast the rebel fiend out. And his father tells Jesus how he throws him in the fire and water and wrecks him about. And Jesus asked him, Do you believe I can do this for you? And with tears he said, I believe, help thou my unbelief. Faith has opened the channel, and Jesus' grace and life-power proclaims, Thou dumb and deaf spirit I charge thee come out of him, (not a disciple) and enter no more into him. Mark ix. 25. Now, when the commander and leader of Israel's hosts, Jesus, spake the word the rebel had to fly—the moment the word was spoke—now, not to-morrow. And God rebuked his disciples and his apostles many a time; and here he gives an open reproof; that is better than secret love. And I as well as others deserve to be upbraided for our unbelief. And I presume that every one is ready to apologize for young and old babes. As they pass along they see a daisy, and they run and pull it, and go on the path again, and going on it see a primrose, and run off the path again and pull the primrose, and come back again; and the divine laws for the subjects of the spiritual kingdom took my eye, and away I went.

But I now return back again; and I believe it is right to attend to the one and not leave the other undone; and as they are my kin and country, I should be glad to assist them, and

above all things get them bannered under the Prince of Peace. And my opinion is, that the landlord knows the tenant could not live on it without his father's capital or his own labour; and the tenant hires servants, and with his father's money pays and boards them; and the landlord neither pays, nor boards, nor works himself, nor pays a cent for work done on the farm. And the tenant has a great deal of disappointment to grapple with—afflictions of various kinds, fever, smallpox, measles, sick headache, heartburns, doctor's bills to pay, and medicine to buy—disappointments unforeseen, diseases happening, the death of cattle (sometimes horses and sheep), continual wear and tear, repairing house and barns; and the old couple worn out, perhaps eight or ten years going about on their crutch or cane, lifted and laid sometimes to the close of the journey of life, and then pay the last cent to the tomb. Therefore I would allow the landlord to give this tenant a deed of the farm for two and sixpence an acre forever. I ask the landlord, If he was in his place would he wish to pay more? That's doing as we would wish to be done by. And I fancy if a landlord has taken and improved a farm on his estate, and has paid all expenses of breaking it up from its original state, and building and repairing and improving, perhaps four times that rent would not pay him for his outlay and his expenditure, and if the gentleman would not shove them on, I heard many say, it wouldn't pay expenses; but the man working for himself, sometimes from daylight to dark, doing two days' work in one—and there's where the double advantage is—yes, and he is as well constant and steady working, no shifting, shirking and lounging about. Therefore it is the faithful, it is the faithful, steady work that pays the landlord and supports himself. And I was thinking if the landlord was to pay for every day's work done on his estate, and the whole of his servants, he would have little to live on him himself. I must always view the land in its unimproved state, as Ireland was in old times; and America is now in their improved state; and I believe there is land about Logall and Portadown and in the country around, and land in many other places better worth ten shillings an acre than the Straban one was worth two shillings and sixpence. I have been in both places, and there might be some places in its original state worth 12s. 6d. to 15s. of rich, strong loam soil; and there might be in some particular places (owing to the original richness of the soil), land worth one pound an acre, and nowhere in all Ireland but there is some craggs and rocks, an outgo for goats, blackbirds, and thrushes to build and lodge and bring out their young ones, it might be worth one shilling and sixpence. And there is harrens and swamps which are not worth draining, but if the tenant

thought he could make something out of it he might have it for a shilling an acre, and give them deeds forever, to give the tenants double courage to have your rent with pleasurable joy, not pointed for driving (a miserable life for either party). Take the Prince of Peace's advice: Follow peace with all men and holiness, without which no man shall see the Lord.

And think on what happy lives you would spend, though a momentary one, but how sweet to pass it loving God and one another—and against such there is no law—and think we are passing through the heaven of grace to the heaven of fruition and bliss, where love's joys shall never know decay. (Again we are running to pull the daisy.)

And I pray God's blessing on these scattered remarks for the benefit of all, and as God has the efficacy and increase to give, and may he give it to them, and may they, like the woman, say: The virtue mine, I have it, I have it. Why envy and malice is dead, and discord afflicts us no more. Haven't you it. Don't you feel how palatable and sweet it is, sweeter far than honey from the honey-comb. After tasting those blessed sweets, could any one persuade you that honey was bitter. (Again you would think I went to pull a primrose.)

When I commenced to write in pure sympathy for Ireland I intended to write two letters—one to my most respected friend, Mr. James Little, of Stewartstown, and another to my friend, Mr. James Twinem, who lives on Moss Street, Liverpool, England. And I commenced and wrote and stopped, and wrote again and stopped, and it seems that there is some constraining power drawing me on, and here I am beyond all expectation—and so I write on, regardless of criticism—and old or young babes do not care whose ears they grit. It brings to my memory how my father was annoyed with his brother-in-law correcting his bad grammar, but my father's master never taught him grammar, but taught him in the highest classics of meek humility. And I do think it is the best classic education. But it is natural that his brother-in-law would show what kind he was off, for he had thirty-three thousand pounds in the bank. And he was a linguist—that was a master of five languages—and he thought nothing of the money when compared to his learning. It is said before the examinations came on he would sit up nights to take the fame from all his equals, and always succeeded, and it was natural he would seek to be pope supreme. So according to my father's complexion of mind he would clip his wings to keep on a level. And the other would put feathers in his wings to raise him to his level. So we see doctors differ. My father was married a second time—to my mother—and he had some clipping of wings with her; and I believe they both got good

from him, and his reproofs was from God's authority—his book—the Bible. When a boy I recollect my mother giving some hints to my father that she was of a respectable family and a distant relation of the Kings of Scotland, and that her children shouldn't be going with the servant man's children. My father thought when the children were modest, prudent and well-behaved, he couldn't see any harm in their going together (here we see Satan at Eve's daughter to conceive to him). Father says, Now I will tell you what family I belong to, and we will discover the contrast. I belong to Adam's fallen, corruptible, death-stricken family, and like the grass we flourish in the summer, and in our generation we die away in autumn. And if your species do not die away like mine I will allow you the preference. Again, we hear of Nebuchadnezzar, whose widespread branches pressed all beneath his boughs. He was supreme pope in his day—no other god before me—and God being jealous for his glory changed him from man to an animal, and sent him to eat grass with the oxen. Where was his superior family then? Again, in the case of Herod the King on his birthday with his display of oratory, when the people cried out he was a god and not a man (oh, Satan, this is you who would expel God and put man in his place), but God was jealous for his honor, and commanded an angel to smite him, and he was eaten by worms and gave up the ghost. Where was his blue blood when devoured with worms? And my father cured my mother by giving her the bane of Christ's humility that purged out Satan's pride-wine. And my mother became a live convert to my father's teachings.

And we all know this is Satan's work to try and smear us, which can only be repelled by a higher power, and resist him and keep on our level.

And I thought when our Governor and Princess Louise came to St. John, and when mixing with the middle class of her mother's subjects she condescended to appear in plain costume—not to be above any of them—and I think some of the servant maids, appearing in full uniform, with their flounces and gathers and bustles, and ribbons flying, and to crown the whole they dyed ridges and rose-bushes topmast high, and when they would look on our Queen's daughter in her plain dress it was sufficient to make a good many blush. I have often heard of our Queen's humility, and we cannot question it when we see the proofs. But I would not give all the honor and credit to our Queen or her daughters so nice, but I would share it with the holy king who sat upon an ass when he visited his nation.

Now, another thought reflects on me, saying you have been correcting the unjust errors of your neighbors at home, to

destroy rebelism, and to establish the government of the Prince of Peace, and I submit to the thought. The Dominion, with whom I have identified my soul and body, time and talent, to use my influence for the general interest of our Dominion, and follow my Master's example, and use the small cords, as he did, when he switched the buyers and sellers in his temple and overthrew the tables, and the money scattered round (and if some of the men in our Dominion had been there with their bags and large appetites they would have had great scrambling to get filled, for I am sure my Lord wouldn't have one cent of their unlawful, ill-begotten coin. No; I believe if he and his disciples were dying with hunger they wouldn't lift one cent of it. He would let the bag-fillers and flesh-eaters gather all, and by-and-by have a final settlement. And here my Lord proved his word true—whom he loves he chastens. He proved he had not much sympathy for their flesh when he scourged and whipped them round and round. It is an awful state for God's house to be in, making merchandise of it, and prayer and praise to give oil to make it palatable.

I never bother myself much with politics, but when the time came for voting I would talk with my brother David in the city and consult who was the best, faithful, true, honest men to commit ourselves to; but hearing of Macdonald's scandal, and hearing of Mr. Tilley taking part with him, I went and attended the meetings of Mackenzie and Cartwright and came home. After a little time Mr. King and Mr. Palmer came to me about my vote. I told them straight up and down I would not vote for them. My brother David and I voted this thirty years past for Mr. Tilley, and for you Mr. King since you ever came out, and once for you Mr. Palmer. But I cannot do it now when you take part with Macdonald. I said: You study the human laws and I study the divine laws. And it records that he that hath joined himself to an harlot is one with an harlot, and he that hath joined himself with an idol is one with the idol, and he that hath joined himself with a gang of robbers is one with the robbers, and I told them if my brother David went in the House to join Macdonald's party I would stop him if I could; that he would be the last man that I would expect to put his hand in the bag and run off with the dust. I avoided debate, for I didn't know the nooks and corners of the cabinet to bring out the hidden things of dishonesty. So I declined debate, but would not give them my vote, and the gentlemen, whom I still respect, went away very quietly.

And this brings to my memory a trouble 60 years ago, in our neighborhood. A young boy, who commenced with stealing sheep, and he got three more to assist him—but to be short

they gathered six; and they were determined to waylay cloth-merchants going to buy cloth. But before they would go to this lonely place to rob the merchants, they would call and rob this wealthy farmer. They broke into the man's house. He got up saying, "What is the matter?" The ringleader struck him with a pistol and cracked his skull and he lay dead. They broke open his desk and robbed him off his money. When they saw the man fall the hearts of three of the boys failed them, and they would not go that night to waylay the merchants, but the third night after they would go. But one of the boys turned King's evidence, and they were all taken and tried, and for breaking into the man's house and breaking his skull and taking his money, and designing to waylay His Majesty's subjects and rob them of their money, the judge gave their sentence (having his authority from the Crown of England), and it was the means of their conveyance from this world to another with the rope about their necks. And their cries rose and spread an awe through all the court, but the hatch was lifted and down they went below. I felt awful at the thought: Will they go down to bear an endless curse? The judge was addressed on behalf of the two boys that never did anything but were in the company of the one who did all the business. But no; their presence with him was aiding and assisting him, and he could not mitigate their sentence. He consented to transport them for life if they would get up a petition; which they did and were transported.

And as I have endeavored to put down rebelism in Ireland, I should be as willing to do it in Canada, my adopted land. They in shade differ a little, but in their nature are one. In Ireland, flesh, Satan and self coveted it unjustly to govern and live on Ireland's dust. All this under the god of this world. And who is the devil who loves to get his subjects to carry on his business in the dark but Macdonald, Tilley, Tupper, and their party, under the same government—flesh, Satan and self. And they do not want to command such a heavy load as Ireland's dust, but they want the refined dust (though the same in substance in the end), and lay it by in the dark and have it at command, like Annanias and Sapphira. When God's bank would fail and would yield no surplus more, we will have these inexhaustible millions at our command. Satan, still the same, says: Flesh, you have much goods laid up for many years; eat, drink and be merry, sport and play away, and take your fill of of sin, your millions will supply you. (A thought breaks in: Will men dam their own souls for their children's bodies by gathering up unlawful gain to serve the devil with).

I must confess Mr. Blake's speech in the *St. John Telegraph*, February 16th, 1881, has proved his character to be like God's.

What is God? God is light and in him is no darkness at all. And he brings to light the hidden things of dishonesty (and this is Blake's likeness). And Jesus says: Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And Mr. Blake is one with Jesus, and wants you to render to Canada the ill-begotten coin which you got by Satanic cunning and snakeish twist. And Mr. Blake is one with the God of heaven, who directs you to provide things honest in the sight of all men, not in the dark with the god of this world. And here we see the distinction between the two gods and their two sons—the one is not afraid of the light of the noonday, and ready for the first call at any time, the opposite one differs and wants no light.

Let us, for a little, see the two gods and their subjects. And his servants you are whom you obey—whether of sin unto death or of obedience unto righteousness (you see the contrast). Macdonald so proposed it to the House that the contract should pass Parliament before Christmas (contrast), and Blake opposed its obnoxious features, and thus Macdonald proposed and Blake disposed, and asked what reason have they given or can give for throwing away those millions of the peoples' money. Of course there must be some private and unpatriotic reason. They do not throw away millions of the country's money for nothing. Again, as an honest man, he exposed the Judas' with their bags and their barefaced kissing, and says the Allan contract of 1872 had a private and disreputable bargain behind it, by which money to corrupt the constituencies was placed in the hands of the Ministers of State. The same men, unrepentant, the defenders of the transactions of 1872, have made this bargain. J. P. C. Abott, who held the bribery fund of 1872, and to whom Sir John Macdonald telegraphed for another ten thousand, wrote the contract of 1880. I must say for these broad, daylight statements, bright as the beams above, that it is very evident he has borrowed it from the Sun of Righteousness, and walking in its light he will never be wrong. We easily see the contrast. Hear the opposite party consenting and conceiving to the transforming angel of light. He has them where he wants them in the dark, and perhaps in a little time with their master in the blackness of darkness forever. For you could not be saved at all without a true, just, and righteous God.

A short piece here states the exemptions from the payments of customs duties is estimated at one million, while the freedom from taxation on land and railway property, and the value of the monopoly of railway surveys may be put down at twenty-five million more. This large sum of the peoples'

money the government and their supporters are throwing away.—*Toronto World*.

Not one daylight reply they give to all this, and very likely will at another bar of justice remain speechless, and in their proud, haughty, high-mindedness they thought, in their blindness, their better government and costume of their own manufacture and self-ingeniously puts them on, and in imagination and fancy admire these spots of crimson and scarlet and titles of honor to gain peoples' applause (flesh, Satan and self.) They fancy such bright, shining garments does not want washing, for our costume of fine texture will recommend us to sit at any banquet or marriage-supper (oh, Satan, the blinder and deceiver, and flesh and self the conceiver and the receiver); but it is assumption and presumption. They have intruded under the eyes of another governor and government, and the government law is that none can sit here without their garments are washed in the blood of the Lamb, therefore we will suffer no intruder to alter a jot or tittle of our organised laws. It would be an overthrow of our government. Therefore, no imposter can sit here; and to allow you to sing to flesh, Satan and self, and to sing glory be to your spotted, crimson, scarlet, bright, shining garments, our government will allow no such a song sung here. And to allow you to sing that you were washed in the blood of the Lamb would be a lie, and we cannot allow any lying songsters here. So you cannot stay here. You may go to your old lying father's family, for no one can stay here who worketh abomination or maketh a lie, and away overboard they go to their father who accepts of all the crimson, scarlet treachery, fraud, and falsehood they can bring him. So we see all that is essential is to get their robes washed from selfish, corrupted stains. And will the church wash me? No. Not all the churches in the world could take one stain away, nor all the prophets. John, the greatest prophet ever born of woman, was only a finger-post to point and say: "Behold the Lamb of God who taketh away the sins of the world." Jesus gives the Word, and that is the powder, all right in its place, but destitute of the Spirit's lead power is of no use; but his Word and Spirit, the lead power, performs the work—such as your sins which are many are all forgiven. They are all gone by the power which is in the Spirit and his Word. And lead power from his lips proclaim, "I will; be thou clean." And this Christ is the fountain that cleanses from all sin. Not all the ministers or priests combined could perform or produce such effects. Practical proof from Jesus himself. Jesus gives his name the Word to use, and he gives the Spirit's power himself, and from using his name Christ gives the power and efficacy, and fiends and devils came out of

the people. The priests took an undue authority without asking Jesus' leave to use his name, and they used it, and said in the name of Jesus Christ, whom Paul preached, we command the evil spirits to come out of the men. But Jesus took the lead power out of his name, therefore their powder reports were powerless. And Jesus, for their hypocrisy and for their unwarrantable use of his name without his authority, he allowed the evil spirits (the same class bannered under the devil) to set on them and chase the unlawful hypocrites away that had no authority from Christ to use his name. And a man said: "I spoke the word that broke his hard and rocky heart." He misworded it; but he understood well it was the power of God's Spirit that made the rent in the rock. Therefore, it is in no angel, no prophet, no priest, no minister. O! how the devil and his ministers wants to dethrone him, and have all the glory and honor to themselves, and bring God independent to them for their most noble work and their most excellent services, and to think Satan could work up their brazen faces in the light of the Sun of Righteousness, how they prophesied in his name and done many wonderful works. (O! how Satan feeds them with imagination and fancy blinds the people.) And wants to bring Christ indeed to them for what they had done. You must place some encomiums on my name and memory for all that I have done, say you. The Sun rises on them and exposes their deeds. Depart from me ye workers of iniquity, I never knew you. I never give you my name nor my Spirit's lead power to give it efficacy. Begone! begone! woe be on you hypocrites. O! thou old deceiver! I mind when I was thinking of being religious you would suggest it was time enough yet. You have not enjoyed much of this beautiful world yet; you have not enjoyed much of life's sweet springs of pleasure yet, and it is time enough when you have enjoyed more of the world's amusements and pleasures and happiness. There is hardly any man that is advanced in life but has been visited with such temptations. But I must tell Satan and his beautiful dust-world, with all its flowers and springs, with all its pleasures and amusements, and all the learning of the world and its multiplied wisdom (foolishness with God), and all the boasted wit of the sage and the critic that could make all mysteries plain (that no man could ever do), and all your gold, a mines and diamond's splendor belongs to the Godhead's kingdom and his spiritual subjects. And I tell you, Satan, God is not indebted to you and all the dust of the whole world for one drop of his grace, nor for one sunbeam of life. Not a subject I have in my kingdom but lives on me, and my word is spirit and life and, independent of you, I can feed him in my kingdom; and I am not indebted for one

glow of love from your beautiful world, and you have not one ounce of strength or vigor or power to give one of my subjects in my kingdom. No; nor you have no spring of pleasurable joy to delight and give pleasure to the subjects of my kingdom. No; but the subjects of my kingdom can say:

All the worldling's mirth is madness;
 All their labors fruitless toil;
 It is the saints that boast of gladness,
 Tho' the world their choice revile;
 Sweet their portion—
 Life is in the Saviour's smile.

And this is better than a thousand worlds and Satan. We see God is true, and you and all your agents are liars. Here we see his kingdom of heaven, of joy and gladness, consists of bag-filling and flesh-feeding; a body without a soul—no higher than the beasts of the forest that never take thought about a soul. But I must tell Satan God gives and borrows none. He is an independent sovereign. He gives but borrows none, and you would insult him if you would come to pay him with all that the world calls good or great. And it is because they have nothing to give. He forgives them all. The great Almighty God has made all the world. It was a dark, black ball, and all in chaos and convulsion, and he called it into order (without Satan's, or your aid, or mine). This is true. And he placed the sun to rule the day and moon and stars to rule the night—all true; and to the great God and organizer of all nature, placing the sun to operate on our cold, dead earth. When the sun operates on it, the field is clothed with green and vegetables of various kinds for our use, and facts prove this true without a word to tell it. And to crown all his works he made man and pronounced him good, with all the sinews, arteries, bones and skin, but as inactive and cold as the earth he was made and taken from. But God breathed into him part and parcel of himself—the spirit—then he became a living soul. Therefore, we borrow all we enjoy from the God of nature, who regulates the sun which by its operations keeps us all alive. Let God withdraw the sun and we would all die. Therefore he gives but borrows none. Our body, with all the world's wisdom and knowledge, cannot give life to the soul. No, the soul borrows all its life from God—the spirit; and the body draws all its life and grace and light from the spirit, and the body has no strength nor power nor wisdom to give the spirit. It borrows all and has nothing to give. And take the spirit from the body and it is an inactive lump of clay. And the flesh lusts against the spirit, and when it overcomes the spirit it drags it down into the sodoms of sin and iniquity; robbing, lying, and blaspheming, it drags the

soul down to ruin; while when the soul has gained the victory over the flesh, and abhors and is disgusted with the filthy conversation of the wicked, and raises them up higher to sit in heavenly places with Christ Jesus, above everything low, mean or petty that would leave a stain on a pure heart where God resides, so the flesh lust-servers go into everlasting punishment, but the righteous into life eternal. (See Matthew 25: v. 46). O! how the devil blinds the sage and wit and critic, when he takes them up in the balloon of their pride-wine of self-importance, but remember when your pride-wine serves you your balloon and fancy-flight will get an awful crash. And don't you see how my Heavenly Father has revealed these truths to one of his babes—to whom he said he would reveal himself.

And as another John the Baptist I want to warn Mr. Macdonald and Mr. Tilley and their party to repent of this their wickedness for lying and betraying those that they represent. (I was going to call you honorable, but my conscience shrank back. Like Mr. Gladstone—and he was addressing one of the Fenian party, and called him Honorable Minister—if I might call you that—and I think conscience smote him as it did me, for we could not believe that either party were honorable or honest, and rather than allow our conscience to conform to the mock etiquette of the day it is better to keep it from such an india-rubber stretch and not allow our conscience to endorse a lie.) But it is clear enough that John Macdonald is the head of a gang of robbers, for Mr. Blake has clearly shown he was the leader of the bribers—seen in Allen's case—and now your own hand has signed this wicked, selfish, covetous bribery-fund—devil-like bargain. I borrow these words from God: (Don't forget, they are your Judge's words). "You are of your father the devil, for his works you do, and by their fruits ye shall know them." Oh! what beautiful figs and grapes nature's garden has produced from which to press the sweet wines of peace and happiness. So there can be no mistake about your relationship with your father, doing his work with his nature, and carrying it on in the dark. No mistake of the old father's nature in his sons. And when I think of my brother and I using our influence and supporting Mr. Tilley for thirty years, and we thought we could get none to equal him, and now we find him aiding and assisting a gentlemanly clan of barefaced robbers, I am ready to say who can we trust after this? And one said: "Come to their price and you could buy them all." Yet I do not believe him. There is some, like John Knox and Judge Hale, who could not be bought or sold. And I am glad to see Mr. Blake coming out fearlessly to tell the truth and shame the devil and his ministers (if it would be possible to raise a blush on their hardened, brazen faces);

and you need not blame Macdonald no more than we blame the devil, but the devil justifies himself by saying, "I only held up the bait and tempted you; I didn't put it in your mouth nor swallow it for you; no, your own hand took it and put in your own mouth, and your own throat swallowed it, and your own belly has conceived it, and it's you that's guilty of receiving and conceiving," (and lust when it conceives brings forth sin, and sin when it's finished brings forth death), and none of you can charge your guilt on Macdonald; he was doing work for his master, tempting you when he held up the thousand, or five thousand, or ten thousand, or one million, or three million, it was your eye coveted it; it was your own flesh-lust grasped it. The truth is, I consented, I conceived, I have taken the bait, and I must suffer for my Judas kisses and my fair speeches I gave my friends for putting me here to grasp the bait and betray them. And it's very likely—like Judas—the bowels will gush out, and death and ruin will ensue. And I'll tell you what I would do in your case: I would think nothing of a thousand short-lived bodies lives when compared with the eternal life of my soul, and I would go to God's government and law, knowing his laws from his own lips—not seconded nor from any other man's lips but his own. And Jesus says, He that confesseth and forsaketh shall find mercy. And Zaccheus knew the law and confessed to Jesus, and the first tender was a free testament—the half of my goods I give to the poor. 2. He now submits to the requirements of the law: And if I have taken anything from any man I will restore him fourfold, to the amount which the law required; and Jesus, who could read his whole heart, gave him acceptance and salvation to himself and his whole house, because he was a son of Abraham and a believer in Christ, and that moment saved, and not to-morrow. And we all believe in the law of restitution—both Protestant and Catholic agree—and the Catholics practice it more than Protestants do, for which I give them more credit. And again, Jesus said, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Again Jesus says, If thy brother hath aught against thee, first go and be reconciled to thy brother, then come and offer thy gift. Here is three requirements from the lips of Jesus respecting our duty in the law of restitution. And I would say this is God's unchangeable government from his own lips, never to be altered nor changed should the whole world be damned for ever and ever, and I believe his word in Matthew xxv. 41: "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." They are the only family and society that suit them best. And as Christ was poor and divested

himself of riches to for our sakes to give to us, his poor little toiled ones, the true spiritual riches, permanent as God himself and durable as the mind, and inexhaustible through all eternity, their poverty and trials here will only make them richer there when they arrive at home. And we see God never made one of his disciples rich with this world's goods, but warns them that they fall not into divers temptations and the snare of the devil; and to avoid his snaring he places himself with his poor, industrious, careful, toil-worn family, and himself toiled and weary, rest and sit at the well, and these humble, industrious class gathering the fragments, that nothing should be lost. These are the choice of his society, and acknowledges these as the nearest members of his body, and he warns his opposite not to touch one of these little ones—(beware of the millstone hung about their neck and cast into sea). And again he says, He that touches you touches the apple of my eye, the tenderest part of his body; but their near affinity and union with God gives them great courage and zeal to sweeten labour and make toil happy, and God has given his grace according to their day, and promises to pay a drink of water given to one of his little ones (his eye-apples), and the opposite who would starve them, is the reason why he sent them to the devil and his angels. (verse 42): "For I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink." And here we see God governs the world by rewards and punishments, and he judges the world by rewards and punishments.

And having brought all these truths from God's own lips, and having confessed my guilt in seducing the Government to unite with me in my deep laid plans, in carrying out now as before, my bribery longs to eat the victuals and drink the life blood of the toil-worn man. And (2) I would go to the Syndicate party and tell them I have placed the bait before you and you conceived to me in the bribery plans. And you cannot blame me; I was doing my father's business, seducing and tempting, and you aided and assisted me in the deep laid schemes of bribery, villainy, and robbing the poor, weak laboring man; and the truth is, if it wasn't for them another building wouldn't be so full of Satan's dust to make it burst. The rich man will never feel it; but these slaves whom we burden and oppress must dig and drag through it all. But to be short, I tell you I would throw at all of that corruptible bill all of my soul's senses before I would run the risk of being choked up and breathless at the judgment bar or be coiling on the flaming rocks to hide me from the face of the righteous judge and the wrath of the Lamb. Now, what I would do myself, I would allow you to do, and I don't give you any prophet, priest or king to believe but the King Jesus, that his own lips have

uttered, confess and forsake and you shall find mercy, and you may tell Jesus, I'll neither confess nor forsake. Then abide eternal consequences. I want to be like Paul in the 20th chapter of the Acts of the Apostles—to be clear of the blood of all men, and give the ram's horn the sylvan sound, with Jesus its contents. (So good-bye, at present).

Again, I saw in the *St. John Telegraph* of March 9, 1881, how Mr. McMillan complained that the Agent at Winnipeg, who gets two thousand four hundred dollars a year, and attended chiefly to his private business and let emigrants get on as they best could. I am surprised to hear that Government gave such enormous salaries to any asses of the kind; but it appears that one scabby sheep infects the whole flock; and it is awful under the pressure of the times to see so many oppressors grasping after salaries. They should make one-half or one-third of their salaries do. I was pleased to hear that the members of the House proposed to lessen their salaries, and I was sorry to hear that Mr. Macdonald's reply was: "O, times will mend again." That is live horse and you'll get grass, and if you die before the grass comes you may die, for you will get nothing here. Why, such a man is not fit to live in any community. I never thought there were such dens of bears, wolves and foxes in our Dominion—void of reason, principle or justice. O, how much we need such men as Judge Hale, without selfishness, to maintain truth, righteousness and justice if the Heavens should fall. With such men as these we might hope that a truthful, righteous and just God would bless and prosper us, when we do honour to His Word, Spirit and Nature, which always was for equality, (and wouldn't let Peter get above his brethren), and sympathy for the toil-worn laborer to deliver them from their oppressors and the slavery of Egyptian bondage. And this is God's humble nature, and never can be made a counterpart of. He has in many ways delivered his little ones from the cannibal's man-eating grasp. And Macdonald and his party, without humanity or sympathy or equality, which is the devil's nature, as opposite as day is to night. They should be sent from their seats, away among the cannibal brutes, and tell them to eat their fill among their own class; and we will be well rid of you and the convulsions and crying out that is all around against such barefaced robbery—it is topsail above all the rest put together—and if the God of Heaven greets his toil-worn laborer that got out by his strength through great tribulation, and washed their robes and made them white in the blood of the Lamb, therefore come up hither, and as a reward for having conquered the world, the flesh and the devil, and exercised my strength, and by it you have gained the victory, come up to the highest mansion, the

seat next the throne. And it's natural for the God of this world for the honour and your obedience to him in denying God's word, spirit and nature, and his low-minded humility in equalizing and leveling all, only their greatness to consist of their being the servant of all, which you nor I never could agree to. And to allow them to carry out their system they could overthrow all our systems of supremacy, and then I should have no ventilation for my pride-wine at all but for your faithfulness in supporting my system of supremacy opposed to the low-minded Jesus, and his inferiority to me and you, and for your faithfulness and firmness in my service, I say come up hither, here is the highest seat at my right hand, to show first and last my system of government is supremacy, and let all the devils and fiends in hell know that on your seat at my right hand I have placed you supreme over them all, and they must bow down to your supremacy as inferior to you. So we see how God has greatly exalted you to make you supreme over earth and hell. O, what enconiums he has placed upon your supremacy above all the rest of the inferiors.

So we have God's government plain before us, and the god of this world equally clear; and the god of this world has his servants telling you they are the servants of those that represent them; and I am here above thirty years, and during that time I never heard of any of them coming to their master to know what wages he was to give them. No, not a word do I hear of them asking their master for wages, nor asking where they are to work nor how they are to do it—not a word about it. The fact is they go in on the sly, and take their master's place and become popes supreme and make their own wages. They say they are our servants, and they lie. And here we see flesh, Satan and self, the devil's own system of pope supremacy, and Protestant and Catholic alike can make them one when he has them. Now I had been hiring servants sixty years ago, and since, and I never hired one but I had the half of the bargain making. And see what pretention and deception is in this sleight of hand. I believe there is not a member in the House when hiring a servant but has the half of the bargain making, and directions when to do their work and where. And you are not to please yourself nor any other one but me that hired you, and if you do not do your work to please me I warn you I will turn you off and pay you no wages; and away you go overboard for your disobedience and unfaithfulness. But do your work faithfully and I will respect you and pay you with pleasure. And this is right and just, and the opposite, with satanic sly cunning, is wrong.

When I came out here, thirty-six years ago, the wages of the members of the House was two dollars a day, and I believe the

laboring, toil-worn man would indorse it, and work without a grumble to pay it; and I thought it just and right to advertise the work on the roads for sale, and auction them and get security for the work being faithfully done; and I think it would be equally right to advertise and sell all the various duties (clerkships and other offices) required to be attended to in the House of Assembly, for this would be equally right, and the opposite is suspicious of a little satanic sly, self and flesh. I am a great man for Judge Hale—"Justice, if the Heavens should fall." I have known at home, and here, of some rich men having occupied a place for some time to suit their convenience; when it did not suit them they left it, and some years after a poor man would settle on it and make improvements. And by and by the rich man thought he should get something for it, for he had it in possession once. And none of them had a title from the Crown. They went to law, and the poor man gained it, having actual possession. After gaining it two or three times, he says to the lawyer, Is it finished up now? The lawyer said it was open to law, and he is going to try it again. He came home, and told one of his neighbors he was broke out keeping it in law so long. So he sold out his little effects and ran away. And put the poor man in the rich man's place, with his bag full and his flesh-jaws grinding away, and it is very likely he would do the same thing. And the devil's government is the same thing in us all when he leads us captive at his will. (Satan, flesh and self.) Now, if the lawyer had (for he knew) said, None of you have a grant from the Crown, and neither of you have a lawful title to it until then; and let the poor man petition and get it, you can do without it. But Satan would whisper, But that would not fill the bag and keep the grinders going. But these bribery boys proposes themselves for their end. But the use I want to make of this (as I wish to be like my Lord and Judge Hale, the friend of the poor,) is, That the law should be made, in all civil cases, to give them a hearing, and if any of the parties feel aggrieved, give them to understand they can have another trial, and let them know to bring all their witnesses with them, for it would be the last trial and it would be struck off the file. This would prevent these corbies from eating the carrion before the time.

In my baby wanderings a *Montreal Weekly*, of March 2, 1881, came to my hand. A Church difficulty had arisen in Quebec, and a number of Christians of all Denominations met together to form a Society for the promotion of Temperance—a very laudable cause. It tells of some whose conscientious scruples would not allow them to go and hear any one of the party who they thought was not righteously ordained. On this

I intend to make some observations, and the temperance question I will treat secondly. About seventy years ago, the Roman Catholics were telling all around that they were the first church and would be the last, and that they had the true ordained ministry; and I never heard of any authority but their own assertions. (As Satan said to Eve, "Thou shalt not surely die,"—his own assertion.) And I have read the books of the religious denominations of two hundred and fifty Church-going systems, and every one of them boasting of theirs being better than all the rest put together; and others boasting of their learned Doctors, Professors, University Collegians, and every party proselyting and gathering in to their better altar of Coradatha, or the higher classics, to the image that Nebuchadnezzar the king has set up, and if you don't bow down to me and us there is no salvation anywhere but in our church, the first and the last, &c., &c., and reading all these is sufficient to proselyte the minds of the whole world, and then die in the dark. Long ago I was reading Christ's commission to the disciples, Matthew xxviii. 19-20. He commissioned them to go, "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world, Amen." And I have read of lying, false prophets, and luring disciples; and Jesus gives warning to beware of them; he gives the marks whereby we may know them, their clothing is sheep's wool, soft and warm and fine, like soft, sweet words, calculated to deceive the minds of the simple. Again, he describes some sleight of hand men, and others, handling the Word of God deceitfully. This proves God was not of their party, nor did not want the simple or innocent betrayed, and making God's command and what he had said the true statute to find out truth, righteousness and justice; poor man, a slave to this flesh, self and pride. The whole life of Jesus was a life of sorrow, toil and labour and endurance, mocking, scoffing, telling him he had a devil, they smote, thorned, spiked and speared him, and he prayed for them in the act of murdering him. Never was love to equal this. And I believe I had a right to believe his word and what he had said before all the think-so's and say-so's of men, and what he has commanded deserves my obedience before all men in the world, and I believe in the teachings of the Son revealing the Father and the Father revealing the Son. And I believe it is the best seminary and training school in Christ's spiritual kingdom of grace to get health and strength and power to overcome Satan, flesh and self; and I need it every day, and I ask it every day the way the Israelites were taught to gather their manna and the disciples their daily bread to keep them daily and diligent and dependent. And we have no power of

foot or hand independent of him, and have not one spark of light or health but what we get from him; yes, borrow it all. We are all like the moon and stars that have no light in themselves; but the great God of Nature has so constructed them that when the sun shines on them they borrow the light from the sun and reflect it down in moonlight shade. And all the glory belongs to the great constructor of the kingdoms of this world. No man ever assisted him that much as to give him one seed to sow or a plant for him to place in the soil, and with all our large, self-importance and greeting in the markets we could not command one shower to come nor one drop of dew to refresh them. And here we see in common humanity he gives all and borrows none.

"He makes the grass the hills adorn,
And clothes the smiling fields with corn."

And in the kingdom of his spiritual reign of grace just the same. Not an action, a word, or truly good thing but when grafted into Christ the true vine the dews of his grace produces these proofs from his divine nature and sweetness of his grace. And here we see man's dependence on God for everything, and God independent to man for anything. He gives all things richly to enjoy. He calls us to our duty, and believing and obeying his commands and what he has said, and not what any man has said, especially when they contradict God's Word and give it the lie, such as "Thou shalt not surely die." And these flat contradictions proves this is Satan, flesh and self-government—and they borrow all their light from the old transforming angel. And I have proven that there is neither light nor life nor power, but that they get all freely and pay nothing for it. And if you would bring your best services to pay him you would insult the government and be dismissed. And as I believe all men in the world have no light in themselves, but are like the moon and stars that borrow all their light from the sun; and as an old baby, I want the right hand of my father to support me and lead me to see the road and walk in the sunbeam smiles all the day. And the opposite have no light in themselves,—that is flesh and self, and they being opposite to God it is natural they will borrow their light from the old angel. And this government proves all by their assertions and say-so's. Christ says and words it: They savor the things that be of man, and not the things that be of God. I have heard the Roman church was the first church—their own parties say so; and the Church of England say they are the first church and the successors of the Apostles,—their own assertions (God never said it of any church), and the Baptists, othewise Immersionists, say they are the only true baptized

church in the world, for they belong to John the Baptist's church, which was before them all—their own assertions. And they all appear alike. No word of Christ nor command of his do they give as a basis or foundation to rest upon, but Satan, the foundation of all the assertive party, Thou shalt not surely die. And in union with their head this class carries it on, aiding and assisting the firm. Well, the old father of the God proved him a great liar, while he wanted to prove God one, but did not, for God is true, and every man is a liar that attempts to contradict him. Well, here is three of the religious denominations to be found who want to make God a liar; and God says Satan is a liar, and the father of lies, and it is natural that those of his own class aiding and assisting him are the same. They must be the same, when they have not a command of God nor a word from his lips to prove it. And here it is right what I heard of three Popes contending for the Popedom: one of them by some means was poisoned, another was put out of the way, and the third gained the supremacy. And here we see three contending for supremacy—(the way I did myself when I belonged to that firm). Well, it is a fact that two of the three must be liars; and how will we find out the first supreme one, they all being on a level and on the same foundation,—their own assertions. And you may argue forever, and assert I am the first; no, I am the first; no, I am the first church. I see I can make nothing more of them, and I dismiss them to the old angel for more light, and Satan, flesh and self, and leave you there, as there is nothing but lies in that headquarters. Now I want you to see the Sun of Righteousness, from whom I borrow my light. And I ask, What did Jesus command and say respecting the churches? Jesus said, Glory and honor be to the Jew first, and also to the Greek and Gentile second. And here we see three of the highest supreme churches in their supreme knowledge and wisdom trying to make God a liar. And as I stand in defence of my God's truth, and it is said in the New Testament, This is the church that leaned on the arm of their beloved coming up through the wilderness (and these three witnesses say in effect that is a lie), and this wilderness church was the hills of Zion gathered together to wait upon God. This was in the old dispensation; and there was a transfer from the old grant to a new deed to the Christian dispensation, and Peter, appointed by God, formed the first Christian church (Acts ii.), and there were Jews from all parts under heaven on the occasion; and Peter, a Jew, formed the first Christian church of Jews. And I borrow this from the true light, that the world must be enlightened with his glory or sit in the blackness of darkness forever. So you see I have not a spark of light. I borrow it

all. (And Satan and his firm would say it is a lie). And we Gentiles never were Jews, are not, nor never can be; therefore it is an awful deception to say we were the first church. And after Christ went to heaven he employed Peter to fulfil a prophesy he made. He said he had sheep to bring of another fold, and them he must bring, and God (Acts x: 11,) prepared Peter by letting down the sheet from heaven. God commanded Peter to stay and eat, but Peter denied, and calls them unclean beasts and reptiles. (We see after all the years God taught and trained Peter that he wants more from his Lord, and the sun rises and expels his darkness). What I have cleansed, Peter, do not call them common and unclean. How pitiable is the people who prefer Peter the rolling stone to Christ the rock that never was shaken nor never will be. But Peter was shaken, and gave up his Pope's supremacy and believed what God had said, and not any man's word in all the world in its place. And God tells Peter that there are three men at the gate wanting him, and to go with them for I have sent them. Peter bows to his superior, and goes and delivers his message from his Master to Cornelius the Gentile; and the message was Christ and the prophets, the witnesses for him: "To him give all the prophets witness, that whosoever believeth on him shall receive remission of sins." Peter has got converted; he has got rid of his Jewish Church bigotry, and proclaims to the nations of the world that they who believe on him shall have remission of sins. We see it is to all nations and the true believers; and unbelievers have no claim to get their sins forgiven, but the opposite: "Whosoever believeth not shall be damned." So this is short-hand on this subject. And Peter is taught by Christ, and the prophets witnesseth that there is salvation in no other name but Jesus. And he has said: "Believe in the Lord Jesus Christ and thou shalt be saved; and he that believeth not shall be damned." This is the true sentence passed on the two characters. So we see all the nations of the earth cannot save or damn us, nor all the churches in them cannot damn or save one. If any one thinks so, they belong to the Old Angel's light firm. And some deny the Old Testament, and they have denied Christ and Peter and all the prophets as fools and untrue. And I think the old father of the firm will claim them as his own property. It seems this old lying deceiver wants to take the attention of all from Christ—his opposite—and get them to exalt churches and Greek lexicons, doctors and professors, as they were going to do in the days of Paul, putting them in the place of Christ. But Paul gave them a great reprimand when he cried out—"Was Paul crucified for you, or were you baptized in the name of Paul?" And here he upsets the devil and his firm. Again, the Jews

and the Samaritans were disputing whether Jerusalem or Mount Gerizim was the right place to worship; and Jesus gives the answer : (St. John iv: 21,) "Woman, believe me,—(let us never forget his command, believe me, and no one that contradicts me,) the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." And here we see he has taken both their gods from them, the Jew as well as the Samaritan; when they wanted to make gods of them he charges them with ignorance, and tells them "His Father is a spirit, and they that worship him must worship him in spirit and in truth." (Not a lying preamble of words.) Christ's kingdom is a spiritual kingdom; therefore everything of a carnal, perishable nature is inferior to his spiritual kingdom; and the nature of Satan, flesh and self is to exult earthly material first. See this class complimenting Jesus, saying—"Blessed is the womb that conceived thee, and the paps that gave thee suck." Here is the sunlight's reply, exulting his kingdom—"Yea, rather blessed are they which, knowing my commandments, keep them." And Christ gives the preference to the spiritual relationship; and we acknowledge her blessed, and her offspring blessed, and it is all right in its place. But to make her image and worship it is all wrong—(the old angel might endorse it)—because Christ never gave a command for any to be made nor bowed to nor worshipped; but he has said, Thou shalt not make them; and that is enough for me. Again, let us take another glance of the sunlight: When his fleshly relations were at the door, his mother and his brethren waited to see him, and he asks, "Who is my mother and my brether?"—(his spiritual relations he prefers)—and says, "Whosoever doeth the will of my Heavenly Father, the same is my brother and sister and mot'er." And the light from the Sun of Righteousness gives the preference to the spiritual again—unchangeable, the same. And look at the seven churches of Asia; they done them no good while their character was bad; and he warns them to repent before he removes the candlestick out of its place, and then to the dark they go. (Rev. iii: 1,) "I know thy works; that thou hast a name, that thou livest, and art dead." And commands them to repent; and he notices a few names (verse 4), "which have not defiled their garments; and they shall walk with me in white: for they are worthy." And these, by Christ's power and strength have overcame the world, the flesh and the devil, and washed in the blood of the Lamb he walks with them. (See Rev. ii: 9)—the Church at Smyrna (vs. 9): "I know thy works, and tribulation, and poverty (but thou art rich,) and I know the blasphemy of them which say they are Jews, and are not, but *are* of the synagogue of Satan." Oh, how the sun's light unfolds this old firm!—

Satan, flesh and self, always tending to the low ground, such as the synagogue church, that ought to be God's own church, but so are fallen as to put out Christ and the one way he gave light to. They left Christ and joined Satan, and found flesh and self. And the priesthood when He came, though the last priest and the greatest ever the world seen, they would lean no more upon him; and they joined Satan, flesh and self, and so great was their fall that they sought for false witnesses to put him to death; and these facts proves they belong to Satan's firm. O how Satan fills his ministers with pride. And every one can see Christ and Belial was not, is not, nor never will be one, for Satan's nature operating on us will have us aspiring in our fancy's flight to be above all others, whether Protestant or Catholic; and he will not act contrary to himself. And above all he wants his ministers, like himself, to make God a liar, and overthrow his government, and by their superior knowledge organize a better in its place. And these three churches united by asserting they were the first church. If they are true, Christ must be a liar. And is not this satanic cunning and snakeish twist, blinding and leaving them in the dark; and they don't know it. I allow you to leave the old lying firm, and tell upon him, and bring him to the light, for he loves the dark. And I want to expose him in his carrying on between the Catholic and the Immersionist. He has these in his balloon, carried above all others, by changing baptism into immersion. And in their New York translation they have entered into the Godhead Spirit's Act. (See Matt. iii: 11.) John's witness with water his own act. Then prophecies of the spirit's act cometh after him. "He shall baptize you with the Holy Ghost and with fire." And their better government and amendment is: "He that cometh after me shall immerse you in the Holy Spirit and fire." And I think the old fellow wants you to make God a liar—a true son of his, the liar; and in getting you supreme above all gods, you are; and instead of the spirit being applied to you, you are applied to the spirit. And you bound above all—you must be plunged, dipped and immersed in the Holy Spirit and fire. And I ask, Was there any Pope higher than this? for there is not a command, commission, nor one word of it from the lips of Jesus, nor from the lips of one of his disciples. So this government has denied the Prophets, Christ, and his Apostles, for some, professing themselves to be a great body, have carried it all through by assertions; while Jesus never knew nor used the language, and he never conveyed a blessing through them when he never used them. And this is the truth, and who can deny it? Now, let every man expose, as I do, his cunning sly. I want to bring him out to the sound light. There was a Catholic woman,

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kind and good-natured, and her and I used to discuss points of religion. And she would tell me they were far before all other religions; and I would tell her no church, name, sect, creeds or parties had any respect from God when their character was bad. And Peter, a great Jewish bigot, would not take us Gentiles into equal rights and privileges with the Jews, nor he would not have let us up if God had not taught him. And when we Gentiles were baptized, which never was our right before his prophecy was fulfilled—"that he had sheep to bring of another fold, and them he must bring"—that day he made us one fold and under one shepherd himself. For he says, "Do not believe in man, nor in the son of man, in whom there is no stay." (2.) His commission to his disciples to go to all the world, without exception, wherever they can reach, to the world's end, and tells them to begin at Jerusalem (where they murdered him), where they had the most need. And (3) the whole system of prejudice and bigotry swept to the four winds. For now there is neither Jew nor Greek, bond nor free; circumcision or uncircumcision availeth nothing, but a new creature in Christ Jesus by his own operation. Through the channel of your faith, believing on him, you are saved. And he that believeth not God's commands, and what he has said, shall be damned. "And will God suffer us to be damned?" she asked. Yes, he will let me or any one damn themselves, but not without warning us and inviting us to be saved by grace through faith. He has given us free will and capacity and talent to occupy, and you and I are accountable for them; and he will not take our free will from us, nor he will not occupy our talent for us, nor he will not bring our talent for us, for he gives to every man according to his ability, and if we occupy the one talent we will be as acceptable in our degree as he that has five. And she candidly acknowledged that she got her teaching from the priest; and the priest told her they were before all others, for they had the real presence in the sacrament—the wafer. And did you believe him? "Oh, does not the priest's lips keep knowledge?" And here I could not but admire her shrewdness. Yes, when they keep to Christ our great high priest, and get all their knowledge from him who spoke as man never spake,—

"When he spoke, a world from naught.
And bid it be, and at his bidding rose."

But sure you don't believe the priest made Christ's body, with flesh, bones, sinews, blood and skin—and not only so, but creates his soul, that is uncreated, and then places his divinity in it? Now, surely, you would not believe that any finite man could make thousands of bodies for God, and then supply them

souls and divinity, and save God the trouble by doing all that for him? What honor and glory they want for such excellent services they have done for him. Christ was complimented by some that took his place and cast out devils (in imagination and fancy), but Christ did not know them at all. But Christ did not want to be cast in the shade and excel me in my government. I created my son by natural generation, but you create them in a minute or two, and you eat them up and they are all gone to corruption; but my son lives and will never see corruption. And if your making of body, bowels, blood, bones and skin, and putting in soul and divinity is all gone to corruption, if you take my advice you will make no more of them. And here we see the contrast. God's spiritual has life forever, and the opposite (Satan, flesh and self,) its very nature tends to death and corruption. And I asked this female, Did she believe they eat the body, soul and divinity of Christ because the priest said it, and God never said it, (and believing the priest in preference to the God of Heaven the priest becomes their God), but she would not answer. How thankful we should be to get the sunlight revealed to us instead of the old angel's and eclipsers. "Would you believe me if I were to tell you that's a butter mould?" "I would." "Would you believe me if I were to tell you that butter mould was a jinny?" "No." Now you are right to exercise your own judgment, and believe no man's conjecture and inference before God's word, spirit and nature. Now here is two of the greatest professions claiming to be the first church and supreme over all: The one asserts they are above God in Heaven, and are dipped, plunged and immersed in the Holy Spirit and fire; and the other creates bodies and puts souls into them, and then eats the whole and sends all to corruption. Now which of these have gained the palm and is the greatest toad in the paddle? Judge ye; but the Father and his sunlight I borrow—myself first, all the rest I throw overboard. And it pleased the Father that in the Son should all fullness dwell. And the Godhead has it all in his Son, not in man nor in churches, but he is everywhere, and has the blessings with him. And it is right to go to church, but never believe in the church or men for a blessing, for they have none to give you, but to him in the midst. And I look to him in childlike simplicity, and resting on the bosom of his faithful promiser, and he will send a glow of love in the heart and a bright beam born of light and joy that balms the soul's senses, and the air it breathes is "Glory, glory, to the Lamb." And Satan, sixty years ago, attached great efficacy to fleshly hands in ordination. And I hear in Quebec there are some that were afraid to go to a meeting where any one but ordained ministers were to speak; and thus

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the people are taught the same as in the Saviour's day: When the babes cried "Hosanna! to the Son of David," the rabbis and lawyers would stop them; but Jesus gives them the preference; but Satan, flesh and self would not. (2). When Jesus blessed the man in the tombs, and he wanted to go with him, but he constrained him and gave him a text to preach from—to go and tell his friends and neighbors what great things the Lord had done for him. And I think he never exhausted his text yet, for every day he could tell the result of his Lord's doing for him. Surely no one can doubt the truth of the Lord's word, that he has chosen the weak things of this world to confound the great and mighty. God is true. The fleshly party, when he was not ordained, would not let him into the pulpits nor the churches they have made so holy, and likely some of them would not allow his remains to lay in their holy soil which they have anointed and given so much of their graces to; but Jesus graced his spirit with his life-lead power that soon raised him to be his Lord's companion, who qualified and commissioned him. Here we see where the devil keeps his subjects like the sow wallowing in the mire, poking and groveling in death-stricken dirt. When Jesus gives him his medicine (otherwise his blessing), it soon made him throw off the bile from his system and gave him a proper digestion that carried off all the fountain of corruption. And Christ has made him all new—no more in tombs. He has left it to these low wallowers, to eat and take their fill of it: he has lost his appetite and will quarrel about it no more. He has new pleasures, new elements and new employment, and as he words it, "Old things are passed away; behold all things have become new." The devil and his servants want to take and rob God of his servants; but God, stronger than the devil, has taken one of his champions from him, and I think he will be a very successful minister, and those who knew him when he was the madman and the Fenian, abusing himself and all passers-by (the Fenian devil's nature is to annoy all that want to be peaceable and happy, and make all as miserable as themselves), but those who know him must believe the truth of his own experience. It was great things the Lord done for him. What we have felt and seen, with confidence we tell and publish to the sons of men—the sun is infallible. You see I borrow all from the sun's brightness from above, and I oppose the Old Angel's light, who wants to eclipse the sun, and I want to show the contrast, so that I will not be ashamed on the death-bed, sun's resurrection morn and judgment day. And I had a short time ago, as well as long ago, to defend women speaking in the churches which these high aristocracy and those they lead are always the virgins. (1 Timothy ii: 9) "In like manner also,

that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." These are conformists to the world, which God forbids. Their profession of godliness is little worth. (Verse 11.) "Let a woman learn in silence with all subjection." (Vs. 12.) "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (13) Assigns the reason they should be silent and usurp authority over the man: "For Adam was first formed, then Eve." And Adam was not deceived, but the woman was in the transgression. And I would fain join with Paul and silence these usurpers who have misplaced themselves. Well, let us go to the original, and that is God, and see how he has placed them; then we will have truth and righteousness without mistake. To be short: He made man to govern all his works, and being alone, he thought he would give him a helpmate; and he took a rib from his side and made Eve to be his helpmate, (and God could have taken two ribs from every side and made four for him, but I think God would allow but one at a time to any man—and one is enough, especially when she has grown supreme over him), but God placed one woman by his side, and he did not take her from his head to rule over him, nor from his feet to be trampled on, but from his side, to be a helpmate and to support and comfort one another side by side. And God has placed us right. And I now give you another woman who with her supremacy misplaced herself. (See Rev. ii: 20.) And God brings a charge against the church for "suffering that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." And God's displeasure and wrath is against all bad characters and proud presumers in his church, whether man or woman. (See 1 Timothy i: 20). Paul dismisses these men "having made shipwreck of faith and a good conscience." "Of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." And I approve of God and Paul for dismissing these bad characters and making a clean sweep of them. Now I will give you the other side, whom God and Paul did accept. (See Philippians iv: 3). "And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel." And here Paul accepts these holy women. These are the sterling gold dust—different characters from the others. (See Romans xvi: 3). "Greet Priscilla and Aquila, my helpers in Christ Jesus." And here he approves of males and females the right type of pure spirituality. Again, (see Luke ii: 25,) "And this man was just and devout, and the Holy Ghost was upon him." And such men God always employs in his work

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and to attend his bidding. (I want to be short, but it seems I can't be if I tried it.) This man, plain Simeon, without any other appendage to his name to attract public notice—but no matter who gainsays, his name is plain Simeon, and others may place a higher keynote to their name if they please, but he got it by God's law and orders, and no man is allowed to contradict or dictate to Him. (Vs. 21): "And this Simeon when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb." So Simeon done his duty, and no thanks to him when he borrowed all the strength of body, and strength, wisdom and grace his soul required to perform his duty, without one drop of his oil to give efficacy. No, it would insult the government of Heaven by such presuming. No, it is God's independence to bestow all freely, and borrow nothing of man to help or assist him in swaying in his kingdom. And the Spirit came upon him and inspired, and he prophesied (vs. 32): "A light to lighten the Gentiles, and the glory of thy people Israel;" and then Anna (vs. 36) the prophetess (vs. 38): "And she coming in that instant gave thanks likewise unto the Lord." And she was not ashamed to recommend him to all that looked for redemption: he is the only personage to get it from. She preached no one else but Jesus, second to Simeon, and side by side with him, and the one ransom; both their themes was Jesus' name. And I don't think God would believe them that would tell him she stained and polluted his holy temple. No, this holy woman would not stain heaven with his divine nature in her, for those who have made holier walls and holier pulpits would not let her there. And these are the four whom God and Paul approves of. But these men are not taught of God, but by men's assertions and say-so's. 4. (See Acts i: 4.) And these in a prayer meeting, men and women side by side, "Mary the mother of Jesus, and with his brethren." I thought I would like to bow and hear my Lord's mother pray. 5. Again, see Acts ii: 17. This is Old and New Testament met together, and both true, let man deny it or not, and is the order of God's organized Christian church. His Spirit is to be poured out, and the effect produced is that your sons and your daughters shall prophesy. See, God has placed them side by side, Adam and Eve; and says (vs. 18): "And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." The sons first and the daughters second—and his servants first and his handmaidens second. And they all want His Spirit as the only qualification for preaching. And those of Satan, flesh and self are of another spirit. He does not want them usurpers over God and his government.

6. Again, (Acts xxi: 9,) Philip the Evangelist had four daughters, and they did prophesy, and preach a lowly Jesus; and I don't think they were criminal in recommending him. 7. (See 1 Cor. xi: 5.) Here is directions for the woman to prophesy: "They should have their head covered." 8. (Again see John iv: 39.) "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." Is not this the Christ? and when they came and heard him, they got established in the faith, and commenced to preach him, too: "We know that this is indeed the Christ, the Saviour of the world." Oh, what a revival! The fields white for harvest! And how convenient was the water pot to draw water to baptize his converts, for I believe they were not put in the well. And all this goes to God's choice, using the weak to show the excellency is not of man but of God, who gives the leave-power and makes it effectual. Again, (9), Witnesses for women preaching Christ—and this last from Christ's own commission—the climax and top-stone to confound all his rebels and enemies who want to destroy his government and overthrow his sceptre. (See Matt. xxviii: 10.) "Then said Jesus unto them: Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me." And this is the greatest doctrine ever proclaimed. Thousands of years it was foretold, and that day fulfilled—death, hell and the grave are overcome. And the women get their commission from Jesus' lips to go; and (in verses 19-20) he commissions his disciples to "Teach them to observe all things whatsoever I have commanded you;" and I will be with you, my faithful servants and handmaids. (Coupled together like Adam and Eve, where I started, side by side). And here I stand on the Rock of Ages, the Godhead three, denying all who change a word from his lips or rejecting a character which he has endorsed. I gave you three of these presumers to get supremacy, and here is another just at hand, deceitful bribery boys. (See verses 11-15). "When some of the watch told the chief priests the things that were done, and they assembled the elders and took counsel; and they gave large money to the soldiers, (and put lies in their mouths), saying, say ye that the disciples stole him away while we slept." And the poor dupes took the bribe and told the lies; and the chief priests and the scribes are the mischief-makers and carriers on of this gang of the bribery clan, and want to pass their lying assertions and get the people to believe their button-mould coin was Christ's gold guineas. And it is nothing but real fraud, polished, and deception. Any one with half an eye can see they belong to the synagogue of Satan, flesh and self, and lie and tell us that they are the true ordained ministers, and convey the Holy Ghost by the

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laying on of their bishop's hands. And if the devil can get them to believe that they cannot get it without their hands to fit, and qualities for the office of a gospel minister, as we are the first church and the successors of the apostles. And I want to give a blow to Goliath's head, for that he puffs up their mind with superstition and pride, that they are. God never accepted a prayer nor an apostle on account of their connection with his church. No, he reproveth them sharply for their errors, and approved of all on account of their character who serve him with truthful faithfulness. And this is God who wants the Holy Ghost in the heart; and Satan wants all show and outside shell. No heart holiness for him. I have known two church ministers, whose principles and piety would do honor to any church, and they lamented the state of two of their ministers who were hunters and gamblers, and worse. And here we see it is not whom man commendeth, but whom God commendeth; and we see that their ordination is of no value when their character is bad. Now don't you see how much I love you to keep you from Satan smearing you with superstition. But I suppose you don't thank me; no matter; I don't work for thanks, but much good may it do you, and may God give His Spirit's lead-power to make it effectual. Now, let us go to the sunlight, and we will see he gives it through instrumentality, and without instrumentality, where the truthful, faithful character claims it. (See Acts i: 5). "But ye shall be baptized with the Holy Ghost not many days hence." This is Christ's address from his own lips before he goes up to heaven. But he does not tell them of any holy hands, but that he will convey it to them. His prophecy was fulfilled (see Acts ii: 2): "And there came a sound from heaven, as of a rushing mighty wind, and it filled the house and hearts." (Vs. 4): "And they were all filled with the Holy Ghost." The channel of its conveyance was this fanning life-broth of God himself that gave their languages spiritual utterance. Evidence 3. (Acts vi: 5.) Here the disciples directed them to choose seven men of good report, and full of the Holy Ghost and of wisdom. And they chose Stephen, a man of faith and full of the Holy Ghost; and these seven deacons were chosen who had the Holy Ghost. Vs. 6: "They set them before the apostles, and when they had prayed, they laid their hands on them." And this act of the apostles was approving and accepting them whom God had filled with the Holy Ghost. And I believe the disciples never had a thought of conveying the Holy Ghost by the laying on of their fleshly hands. But if the devil could get any one to chant a note and sing glory to John Collins' hands, the devil would indorse it; but God and the apostles never could. They would be crying out: Was

Paul crucified for you, or were you baptized in the name of Paul? And I am sure not a disciple that ever he trained would take his place and presume to convey God's spirit by their fleshly hands. I think God knows when and how to make his spirit operate on our spirits better than any man commanding his hands to convey the Holy Ghost on the subject of their choice, whom they have qualified. And these three witnesses proves God gives his spirit. And (4) the same that he gives his Holy Spirit to them that ask him; and with or without instrumentality, God gives it. 5. God uses instrumentality (Acts viii: 15.) Peter and John prayed that they might receive the Holy Ghost. Would they pray to their hands to give it, or to God who gives it with or without hands—and no elect has received the word of the Lord. And they prayed for the Holy Ghost to give them double power and strength to meet their enemies. Vs. 17: "And they laid their hands on them, and they received the Holy Ghost." God answered their prayers. And I think if they had prayed until now for their holy hands to give the Holy Ghost, they would not be answered yet. And the devil at his work tempts Simon—that material money and material hands would qualify him for conveying the Holy Ghost. And this is the devil's nature to this day, to exult carnal earthly material to extend Christ's spiritual kingdom. But God, and Peter taught of God, are directly opposite, (vs. 20): "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." And here Peter proves that God is independent to all material—no hands, words or water give or purchase one drop to exult his spiritual kingdom, and all material worlds upon worlds could not give one drop; and the reason why is, God's government bestows all freely and borrows nothing. And Peter, the witness on the spot, says that the free gift of God cannot be purchased with money. And for no other cause than this Peter tells him he is in "the gall of bitterness and in the bond of iniquity." And Simon professed the Christian faith and got baptized. But it is of no avail when he has conceived to Satan. He takes him away into his dust, and blinds him to get him to believe his dust will purchase everything for him. (Vs. 21.) Peter does not flatter, but brings it home to convict him: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." And Satan has put him here to repent for conceiving to him. And Paul acknowledged Timothy his son in the gospel, puts him in remembrance to stir up the gift as God which is in thee by the putting on of my hand, and says, "For God hath not given us the spirit of prayer, but of power and of love and of sound mind." And here Paul acknowledges God gives it, no

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matter what instrumentality he uses—the glory belongs to God the giver; and God has allowed a member of Paul's body to perform cures; and he never wants agencies; but he must have the government and control of the whole, and all amenable to him. And I was always willing, since I was converted, to give Goliath (sin) a blow in the head wherever I met him. I once got in company with one of those high-toned gentlemen, and he was quite offended with me because I preached the gospel, and said, "Collins, why do you put yourself on a par with me as a teacher of the gospel?" I said, "Sir, I will tell you." "When I was a boy, my heart delighted with horse-racing, dancing, disobeying my parents, and breaking the Sabbath; and I believed I wanted a new one, and I sought and found it; and the natural proceeds of my new heart led me to study his word, family and private prayer, and visiting the sick and afflicted. This is the seminary and training school through which I preach the gospel." He was rather struck with surprise, but came down a little, and said it was a good work, but I should have the ordination of the bishop to fit me for the office. And I argued that such men as tipplers and gamblers God never called to preach the gospel; and I believe that no bishop's hands could make such men preach Christ's gospel acceptable to God. But he, being one of these tipplers, did not contend long. But long before this the curate of the parish and I begged the parish and got money and built a fine school-house. He was as opposite to the other as day is to night. He was willing to employ soul and body to do good. He wanted me to go over to them and he would pay all the expenses of my education, and the bishop's hands ordaining me would get the Holy Ghost to fit me for the ministry. And I thanked him, and it ill respects his benevolent heart. And ever since I see they are looking to their church-going systems to guide them, like the Synod law, that would expel Jesus from them, instead of the word and spirit of God to guide them. And I see now and then the same—the want of Christ's humble nature, humility and, like himself, the man of no worldly honors or reputation, he was dead to all the fleshly chicanery, and displays of godly vanity, such as picnics the A B C for the youth to progress to the innocent jig—and I said it myself, for I was one of the devil's preachers then and couldn't see any harm in it—(oh, Satan, you put worse than snuff in our eyes),—and graduate to balls and theatres, and to the sylvans, and perhaps end in worse and worse at last. My father told me I should not spend my health and strength on trifles light as air; and to justify myself and stop my father reproving me, I told him there was a young minister kicking football with us last evening; and I thought it made his heart sorry when I told him.

In times past, I was reproving some for going to the picnics. "O, our minister or our priest was there." (My own coin when I preached for the devil). So, like priests like people. Oh, let no man think he can take God's name and mix them up with the flesh-lusts and its lovers. You cannot do it. And here we see these nose-led ones. Satan gets them to make their ministers and priests the statute and rule of their lives, faith and practise, and let Christ's example go out of style. Our priests and ministers are the true light, all sufficient to guide us safe through. Paul differs with Satan's training, and makes Christ the statute, and says, Follow me as far as I have followed Christ. So I join with Paul, and make Christ's word, spirit and nature and humility the standard rule of my life, faith and practice; and they may lead, and they may tell their people they are the first church and they will be the last; and you may tell the people that the Holy Ghost was given them by the bishop's hands, and come and follow us to-day for we are going to extend the Redeemer's kingdom. To-day come, follow us. And they commence wrestling, leaping and all the other inventions to entertain the watchmen on Zion's walls, laughing at us carrying on—when we neighed like a horse and bellowed like a bull and brayed like an ass, their leaders enjoying and rejoicing to see the effects of the Holy Ghost from them produced on their audience—such fruits of heavenly joy and gladness. Now, Jesus says, "By their fruits ye shall know them." And are these the fruits of those whose souls are grafted into Christ the true vine, or those that grow in nature's garden, judge ye? But before the final judgment comes, where assertions and say-so's of men will not be accepted in the place of "thus saith the Lord," and on that day to ape and rob God of his glory and give it to man's hands, words and waters to save them, would be robbery indeed; and it would please Satan to get flesh and corruption exalted and put before God and grant them admittance into heaven and let them hear the songs the blood-washed company sing to him that loved me and washed me from my sins in his own blood: "Glory, glory to God and the Lamb, forever and ever." And you could not sing that song—you, not being washed in that fountain, could not sing it; it was not true, and before they would allow you to sing lies there they would dismiss you. And suppose Satan would blind you and work you up, and you fancy to give a triumphal blast and give glory to our Popes, Catholic and Protestant, and the fine filled-up sermons with chanting words, and to awe stations and masses and fastings and prayers (bigotry); but an angel stops you, Why, flesh and blood cannot enter into the kingdom of heaven, much less glory to earthly, corruptible, death-stricken material cannot be

admitted; so overboard to your father, and eat his dust forever, and even it is in flames you may catch its glow and bid farewell to heaven forever. So it is impossible to overthrow the government of heaven. And to live a long lifetime to the flesh in labors and works and expect God to save them because they have done them to please him, and it displeases God for you to bring him under a compliment to you for what you have said and done and how well you have done them. The government of God can never accept while you look for a blessing for their performance. God's law gives no blessing to any one for the performance of any duty, though the performance is lawful and right; and going through these means and ordinances we look to Jesus' fountain, the water and the blood, that we may sing the song when we get home, washed in the blood of the Lamb. We cannot get it by works of righteousness; but by his mercy he saves us, by the washing of regeneration and the renewing of the Holy Ghost. And faith in his word is the channel by which God conveys the free gifts of his unmerited favor. And how much more offensive must it be to offer him works he never commanded or required nor ordered to be done—the works of supererogation, which he must spurn and reject, but Satan (God's opposite) would endorse. And here we see both these systems never got a drop of oil for the performance of the whole. God has said, "By grace are you saved through faith, and that not of yourselves: it is the gift of God, not of works, lest any man should boast." And here we see Jesus pays us because we receive his graces freely through the channel of faith, which he himself has appointed to convey his blessings through. He pays not according to the merit of work done, but according to their faith in their paymaster; and this excludes all works meritorious for salvation; therefore never pray the prayer, May you receive the Holy Ghost by the laying on of hands to fit you for the office of a gospel minister. Satan is very cunning, and he might get in upon some minds not well established in divinity, and get them to boast like others: I have been apostolically ordained, and I am superior to those of an inferior line. Again, there is inconsistency in it. No religious body would send one out without believing God had given him his Holy Spirit to enable him to work in the vineyard of the Lord. And believing God gave it to him is true; and he has it. How inconsistent, then, to pray for God to give his spirit to honor our hands and dishonor himself, who gave it for the asking, according to his own word. But Satan (opposite) would endorse it, and say it is only got by your prayers and holy hands. I would be glad to give Goliath a blow on the head, for he is a subtle foe, and the Apostles are right: Look ye out for the honest men that are filled with the Holy Ghost,

and we will lay our hands on them and accept and approve of them, believing God has qualified them by giving them his spirit to fit them for his own work. And here God has all the glory, without robbing him or showing it, with any man's hands, words or water, which keeps God in his office of independence. And this is the doctrine I was taught by the Presbyterians and the Methodists from the cradle. And my parents were preparing my eldest brother for a Presbyterian minister, but he died before he got through the degrees; and they designed me to be the herd boy, to take care of the sheep and the cattle, and to look after the farm. And I was brought up in a village where they had a still-house, three public houses, three dancing schools, horse racing and cock fighting every quarter, and I was through them all, and was growing in love with all the picnic scenery and show until I was ten years old, when I came to a full stop by my father's prayers, and I never was seen at a picnic again. God converted me and took away all appetite and taste for standing with sinners, and made me to laugh at sin that murdered Jesus and themselves. I got a new appetite, and to feed it I bought a New Testament, and for three years it was never from my pocket or my hands. The Methodist minister wanted me to meet a class. I said I was a young beardless boy, not fit to meet a class. I was willing to visit the sick and sing and pray with them; but I am too ignorant to be a class-leader. And the minister was willing to take me in my ignorance. I had not so much knowledge that I did not want more. But at length I went, and God converted souls. I got the spirit's baptism of fire in me, and I took to the country; and my father was glad to see me going on; and being in easy circumstances I could go without fee or reward, and did go for twenty-five years, and never got a cent for it. I did not want it; but I could give rather than get; and with the Apostle Paul remember the words of the Lord Jesus when he said "It is more blessed to give than to receive." Being brought up in these principles, then and now I can say with the Apostle Paul, I covet no man's silver or gold or apparel, nor any man's office on earth. And this is the fruit of God's new creation within me. And as I was going on the two preachers and leaders thought they would encourage and sanction me, and in the leaders meeting they examined me on the doctrines of the fall of man; (2) and on the doctrines of repentance; (3) and on the doctrine of justification by grace through faith; (4) and growing in grace and perfect love; (5) and sanctification through the spirit; (6) the doctrine of the resurrection to eternal life through faith in the Lord Jesus Christ. And after passing examination they prayed for me that God would keep me and make me a blessing—for I was of

no use without God. And going on I formed seven churches, (like old times—the church in their houses); and is not this Apostolic succession, without any learning of my own to fit or qualify me; and like the Apostles called from their various vocations of life to labor away and God giving the increase and efficacy. Like the Apostle Paul, many things preached he in exhortation to the people. And like him work with my own hands. Many a day I held the plow and studied, and in the evening preach to the people with pleasurable joy. And is not this God's way-marks—"by their fruits ye shall know them." And the chief priests and the high synagogues would not know Christ and his church followers; but if they would give up their conscience and judgment to them, and get educated, for they could not accept of the church, Christ never having learned letters. And again, they were carpenters, some of them belonging to the toil-worn working class and the poor race of fishermen. We could get no honor from connection with them. So these high qualifiers of themselves for church orders will not bow to Christ. And Christ is a non-conformist and independent as any of them, and will never exchange his oil of joy and spiritual grace for their death-stricken material. It was the time of the split when I went out, and they had not the ordinances then, and they were coming to my father to get his decision. And my father, seeing a great many souls converted around by their instrumentality, believed them to be God's servants, and he believed they should do God's work. At that time the Methodists were looked down upon as inferior (as Christ and his disciples); but like the persecution of Stephen, they went everywhere preaching the word, and God gave the efficacy and lead-power that brought down many a proud heart. And as I was going through the country, Mr. Allan, of Stewart Town, a Presbyterian minister, got me bibles and testaments from the Bible Society to spread among all classes, and here I breathed my vital breath and native air. And about this time temperance societies were beginning to spread, and seeing the evil effects of intemperance in our town from a child; and a servant man of my father's, when I was about six years old I witnessed the closing scene of his life, and as if he commenced his hell on earth exclaiming and crying, I am a comment on that old proverb, "He that swims in sin will sink in sorrow." And I never want to witness such a scene of horror by any dying man again. He was one of the finest boys, good natured, kind and friendly to all; and it is generally these good natured, kind and generous men that are carried down in the current—down to eternal ruin, to bear an endless curse; and to think their self-upbraidings will never end, always tormented in this flame. Years gone by I got

acquainted with a Dr. Noble in the city of St. John, one of the finest professional men in the city, but a great drinker. I have often talked to him why he could not give it up. He said, "I spent three years in the dissecting house, and every day I used it, and it has grown with my growth and matured in my system, and you might as well break my bones as break me of it." And he acknowledged there was no nourishment in its use. It was a stimulant. And could you not get another stimulant to act as well as it? "O, I might, but it being in use, and the fashion of the day, we used it. And if there is no nourishment in it, wouldn't the world be well rid of it? "Yes, it would be a blessing for the world if there was not a drop of it distilled; and if the world was mine, I would give it for that to be the case, for then I could not get it, and it would be a hopeless case, and I would then gravitate away from it; but when there is any to be had I must have it; and it is an awful thing to think that I'll be lost." And to think he believed in God's sentence passed upon him by the Judge and God of heaven, that "the drunkard is to be turned into hell." Yet the flesh must have it; and "the flesh was against the spirit and the spirit against the flesh." And here the soul is a dupe and slave to the flesh-lust, and lost forever. And since then I have seen clearly that nothing will do but Christendom to unite their forces together and banish the murderer from the world—distil no more; cut the flame at the fountain; be done with it forever, for I see no less will do. There is no use to compromise, for it is an awful thing to think that the devil and alcohol (his agent) are going over hill and dale, and if they cannot catch geese they will catch goslings. And it would be too bad to see the very finest of our boys, with their sweet and amiable dispositions, thrown in the mud to roll and wallow in alcohol's gutter of the brutal sphere. It should never be. And let us ask God, while we have the means in our power, that he will give the efficacy and power, and that he may sway the judgment of their minds that they will decide to a man—yes, inn-keepers and drunkards, for there is many a noble, kind and generous soul among them, and with their judgment clear believe we were their best friends to save them from the slavery of the maddening bowl and the devil's captivity at his will. And drunkards and inn-keepers have confessed to me that we were right to have nothing to do with it. This is the language of a sound judgment from these men. And let every man's conscience speak and it would say the same. And some of them will honestly say, it is the usage of the day, and flesh loves an easy living, and we go into it. But I tell them it is an awful choice of society they make, to have your ears grated with the madman and maniac in your shops, learning the

science and the language of the damned here, so that when they go to hell they will know it, and look up and curse God for ever and ever, and exclaim with his colleague who went before, "I'm tormented in this flame!" Yes, and I have witnessed at a cock-fight, seventy years ago, men beating each other with blackthorns and staves, and bleeding like half-slaughtered sheep; yes, and with the steam and flame of the lower fire in them, ventilating their blasphemous oaths and frothing at the mouth. It shocked me then, and I ran away. And who would like to spend an eternity in a hell worse than that? The time of my visit to England there were two men, pretty hardy, and they contending which of them was the best man; but they commenced fighting, and did not seem to hurt each other with blows, but their light hides they would tumble over one other in the mud of the street (like the sow wallowing in the mire), and get up and clasp each other again; and they fell on the edge of the flags of the sidewalk, and one was so damaged that he was taken into a house, and I thought he would labor under the consequences of that while he lived. And all this, and volumes more, could not tell the half of the thralldom and the worst of slavery mankind in their bodies have passed through. But what signifies the body in the gutter and the grave; for God being true, "all drunkards shall be turned into hell, where there is weeping and wailing and gnashing of teeth for ever." And to think of the loss of that fine professional man, Dr. Noble, of St. John. See how a father and mother's care, time and nursing was lost. The father earning money to clothe and school him, lost; and when competent to attend to duty, owing to drinking, the one half of his time was lost; and when he had not as much as would bury him, his friends (as I heard) put him in the tomb. And all this is the effects of the maddening bowl on our humanity. But this seemed as nothing to him when compared to his soul. When he expressed the words, "I'll be lost," oh, how I felt it too; it seemed I felt the pressure as he uttered the words. And here we see the lust of the eye and the lust of the flesh. The pride of life has gained the victory over the soul, and both have gone to destruction. And here I stand to plead for God getting his own blood-bought property to people heaven and enjoy the happiness that he has prepared for them; and take my stand against the devil and the murderer and deceiver, and alcohol (his agent), that want to rob God of his blood-bought property and populate hell with them by lying, robbery, falsehood and fraud. And this seventy years past I have taken my stand against him, but never with as holy a conscience as I have done since this doctor's case came before me. And seeing poor frail humanity, with judgment clear, yet flesh lusts has him enslaved to the devil, and

he makes him his easy prey. Therefore I say, let every man, woman and child unite with me, and use their time and talent and never beat a retreat in the battle field, should we die martyrs on the plain, until we get alcohol's throat cut at the still-eye and he breathes his last stagnated breath, and let him expire, and overboard with him forever and forever more, Amen. And since the death of this doctor I have been contending and fighting away the best I could wield the weapons, and I have made out four propositions which settles the question forever with men of truthful righteousness and justice, (and the man that is not truthful, righteous and just is hardly fit for any place in creation). These questions I ask: What good has it done? and what evil has it done? and then the contrast. My first proposition is allowed as a medicine. It has killed ten for one it has cured; and that is true. And where is the father or mother having eleven children would take it into the house, believing it would kill ten and save the life of one. Would not their reason and their judgment say, "We will not let it in our door, believing it will kill ten and save the life of one—we will let one die without it;" and that is just and right. The second proposition is, That it has been the means of destroying the peace, happiness and interests of ten families for one it made peace, happiness and interest in. No, it is not its nature to make peace, but disturbance and trouble, and instead of happiness there was sorrow and sadness, and instead of interest, it was poverty and want. The third proposition is, That it has been the means of producing ten bad prayers for one good one. No, it never produced a good one, but thousands upon thousands of prayers for damnation; and having learned the language here, when they get there they may damn and curse away forever. The fourth proposition is, It has been the means of sending ten to hell for one it has sent to heaven. Oh, no; it never fitted one for heaven, but the opposite, the most noble part—part and parcel of God himself, his life-breath, that all nature know is the main-spring of life and pleasurable joy. And by means of Satan, flesh and self this noble soul he gives to us to sit in heavenly places with himself in the kingdom of heaven of his grace, and crossing the river and passing through the emerald gate he greets them on their landing: "Come up hither, these golden streets are for you to walk on, the jasper walls for you to gaze on, and here in the hall (and as you have denied your selfish flesh-lusts and the garments spoiled by the flesh, and as ; i believed in me and my word I will wash you by my word and spirit in the blood of the Lamb, when he said, 'I will, be thou clean.'" Faith says his word is true; I am clean. And to the multitude of the deep stains of scarlet hue—of their faith in the word he

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has spoken—"Your sins, which are many, are all forgiven," (without dividing them). Oh! glory to that fountain which washed out the crimson and scarlet and made as white as snow and as wool—(snow for purity, and wool for comfort). Come here! come here! ye blood-washed ones! Your garments are all in the hall ready to put on. And the white robes enshrouding them, they are invited to go up and join the white-robed company; but I think the glory would be too great for them; they would rather modestly borrow from the poet—

"Give me a place at thy saint's feet,
Or some fallen angel's vacant seat;
And there I'll sing as loud as they
Who sit above in brighter day."

Oh, no; you must go up, for I cannot have my word not true. For I have said, "He that humbleth himself shall be exalted." Go up to the mansions. And as he ascends the crown is put on his brow; for I said, "Be faithful until death, and I will give you a Crown of Life." And I will prove my word true. Put it on; and on goes the crown to bedeck the brow, never to leave it, nor never pass to dissenters; and he gets the palm in his hand, and with a burst of joy proclaims, "Thanks be to God who giveth us the victory through our Lord Jesus Christ, and to him that loved us and washed us from our sins in his own blood be glory, glory, glory to God and the Lamb forever and forever more, Amen." And looking around he sees the beautiful sea of glass John seen when he was on his visit there, and it owed all its glory to the sun's dancing rays on it, while it flashed one ray of vermillion, another of scarlet, another of purple and blue, and the endless variety of its unfoldings which transports their senses, as if they wanted no other heaven, but live on the beauties unfolding, and then lead them from fountain to fountain of living waters of endless plenty that knows no end—pleasures and joys at his right hand forever more—and not one note to prophets or Apostles. All the popes of various grades, with all the ministers in the world, could not get one note to our fountain. That efficacy God never gave us to cleanse ourselves or any one else; but we are placed as finger-posts to point to Jesus, for "it pleased the Father that in him should all fullness dwell." Nor their angels can not get one note chanted in heaven; they are as servants, like ourselves, doing their duty. And when the angel was revealing to John the things that were to come, John fell down to worship the angel; but the angel would not take it, but tells him, "See thou do it not, for I am thy fellow-servant and of the prophets that worship God." And here we see there is no one to worship but God only; and the angels in heaven and we on earth

are all fellow-servants, to go his errands and attend his bidding. (Oh, how babes wander among the primroses and daisies). Oh, just think of it, never producing one good prayer that God would answer to fit them for that delightful country. And it never was the means of sending one soul to heaven. And look at the thousands of pounds expended to feed the flesh to gain the victory over the soul, and forfeit its judgment and stifle conscience and conviction, until this death-stricken body tumbles into hell. And there is no government that would allow a thief to go at large when they knew it; and we all know that the devil is a liar and a murderer, and his agents are at the same work, dragging souls and bodies down to hell; and the devil and his agents, being murderers, can not act contrary to themselves; and so long as we allow them to go at large they will act themselves, and lie and murder. And I do say, that every one of us aiding and assisting these murdering parties are partakers of their evil deeds, and pleasing the devil, the great foe of mankind; and we displease God, the greatest friend of our souls and bodies. And is it possible that we will displease our best friend and allow the license to the murderer to depopulate heaven of its lawful subjects and unjustly populate hell with them? Why, there is nothing more unreasonable and unjust than for us to allow the murderer to go at large. I say cut his throat at the still-eye, and let him expire—dead forever, never to have a resurrection.

(Signed) JOHN COLLINS.

Here is a piece of poetry that I have borrowed. Tune—
“Hold the Fort”:

Through our homes, and state and nation,
Shall drunkenness increase?
Breaking hearts—corrupting statesmen—
Blasting joy and peace.

CHORUS—Prayer and pledge—example, ballot,
The glorious cause demands;
Here unite, all sincere workers,
Join all hearts and hands.

While law protects the drunkard maker,
In his wicked tread,
Ruined men—heart broken women,
Vainly plead for aid.

Let law prohibit every trader—
Close all grog-shops soon—
Free our streets from all temptation,
Sound the traffic's doom.

Vote then!—vote for prohibition!
'Twill relieve the woe;
Every ballot means destruction
To the common foe.

And think, O think, that there is none in earth, heaven or hell that can damn you but God. But we are the cause of our own damnation, for we are not in the dark. We are warned faithfully that the drunkard's destiny is hell; and no doubt Satan is now just as he was with Eve—"Thou shalt not surely die." And the devil (the deceiver and liar) wants to have God like himself, a deceiver and a liar; but God is true, and in his laws and attributes of justice and mercy unchangeably the same; and the devil, his opposite, has not been converted since—unchangeable, the same; and now, as well as then, he wants to make God a liar by saying that there is no everlasting punishment—he is too merciful to punish any one so—and there is no hell. (See Matthew v: 29.) Jesus says: "It is better to cut and pluck out those members which prevent us getting to heaven, than to have them and be cast into hell." Again, from his own lips (see Matt. x: 28), he says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." And the devil, in his opposite nature, would say, It is a lie; and the nature of his ministers is just the same: they say there is no worm that dieth not, nor fire that dieth not, nor wailing nor gnashing of teeth,—their father's true nature is in them. And some of these poor tipplers and drunkards will say: The gentlemen and ladies will have the greater part of it, for they have the means, and they drink it on the sly and are continually at it. (See how Satan would get us to justify ourselves because our sins are less, and hold to view others that are greater.) But that will make no amendment for our wants. The pure truth is, you are both in your degree aiding and assisting the devil to rob God of his blood-bought property and peopling hell with them. And God has said, "He that is not for me is against me." And here you cannot but see the family you belong to—pleasing your father who will be pleased with you for increasing the numbers of his allied army to depopulate heaven and populate hell. Some time ago I heard of a party who were going to break and overturn the prohibitory law of Canada. I was ready to ask: Was any of our Judges capable of taking such a stand and part with any man to resist the powers that be? If so, he must be very blind, and beneath the stature of a man, that would presume to overthrow the laws both human and divine, and uphold drunkenness, its cause and effects. (The lawyers know it well, for drunkenness, debauchery and crime are not hid in a corner from them.) And to think they would despise the narrow way and open broad ones and place stumbling blocks for the poor drunkards to fall into the gutter; (2) and into a drunkard's grave; (3) and into a drunkard's hell. But I hope Judge Ritchie (whom we esteem

very highly in the city of St. John) will be of the same type in our Dominion as Judge Hale was in England, keeping the bribery boys in their place, and maintain truthfulness and justice to the poor as well as the rich (and let us have "Justice if the heavens shall fall"); and may the Judge of the quick and the dead grant it for the peace, happiness and interest of our Dominion. Amen and amen.

And we were talking of slavery some time ago, and how God permitted his Israel to be sold, and how he preserved them through their bondage with an outstretched arm; and how he brought all his faithful followers to the promised land—and the faithful ones never found his promises vain. And the unbelieving rebels that had not flesh enough to eat, and no honor to their names or titles to exalt them, for their murmurings they got his just judgment for rebellion; they were of no use in his vineyard. They would spread the seeds of discord, and teach their offspring to dishonor their Maker, Ransomer and Saviour; and rather than allow them to use his mercies and blessings to overthrow his kingdom and sceptre, and establish the devil's (his opposite), and in his justice he destroyed three and twenty thousand of these bag-fillers, flesh-eaters and murmuring complainers, who could never have enough. So here we see God is unchangeable. The believing obedient ones reached the promised land, and the rebels and unbelievers never did. And He is now the same. "He that believeth in the Lord Jesus Christ shall be saved, and he that believeth not shall be damned." Here we see God gives to the character, believer or unbeliever. But the devil (opposite to God), tries all he can to get us to believe in churches, creeds and prayers. And preaching these is all right in their place; and men and means are like chaff around the wheat, and leaves around the fruit, and shell around the kernel: Jesus has placed them there, but not to get life and support from them, but to get it all from himself, where the true nourishment is in the wheat, the fruit and the kernel; that is by going through these means with Christ in our hearts, feeding us with his graces and multiplying the life-springs of joy and rest. Let us never please Satan to get life from chaff, leaves and shells. And here we see God is true to his faithful ones. He frees them from bondage here and from this filthy, corruptible house of clay to the liberty of walking the golden streets bright with the borrowed rays of the sun's beams, and to share the joys at his right hand forever more. And I believe God was well pleased with England for following his example and freeing their slaves, though at a great cost; but they done it. And America, also, I was going to say, at a greater cost, not only of money but of blood. And that being a family war I identify myself with them; and for seventy

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years past I have known Great Britain to be supplying America with her subjects, and they are still passing and re-passing, in essence and substance one family still. And during that war it was the most sorrowful time of my life, having some of my friends in it; and hearing of father fighting against son and son against the father that nursed him and labored to support him; and here he is before him to shoot his father down. And hearing these things it made me like Jesus weeping over his family, Jerusalem his happy home. But many, regardless of either tears, have found an unhappy end. And I believe it is the devil's nature to destroy God's redeemed family body and soul and seize them as his prey, and hold his jubilee and triumph over them. And I believe that the slavery of our bodies is not half so bad as the slavery arising from the maddening bowl; nor does it involve the hardship of the drunkard's body. Here he works hard all week, earns money and gets his pay on Saturday evening. His appetite craves, and to the call-bench he goes; and as he drinks he gets dead to the interests and sympathies of home; and perhaps his poor wife and children are not half fed or clothed, perhaps weeping, and do not know where to look for him, till perhaps on Sunday evening she hears he was quarrelling with a policeman when he came out of some low den of corruption, and he was locked up; and on Monday morning he appears before the Magistrate and is fined. If he has any money left of the week's labor he pays the fine; and if not, he is put in jail; and his poor wife all this time in sadness and sorrow; and he does not care if she were in hell; and he is as reckless about himself as he is about them—a mass of flesh-lusts and corruption, and a disgrace to any nation. Such men as these are worse than the animals of the forest, that have no souls to be saved. And where is there slavery to equal this? I never heard of slaves being turned out at night and lying in old barns chilled and cold and brought before the Justice for their swearing or blaspheming, or quarrelling with anybody.. And I will now tell you what I heard from a drunkard's lips, and his wife was heart-broken with him; he starved both back and body. He was a blacksmith, and spent as fast as he earned; and he took Father Matthew's pledge, and we gave him great credit for keeping it. In one of the temperance meetings he said: "My neighbors, this last month I have not tasted any kind of liquor, and I got profitable work; and my wife and two children and I lay on straw with a sheet under us and a quilt over us; and my wife and children were half naked; and this month I have got bed and blankets, and my wife and children are comfortably dressed." And I never heard of any one in slavery whose body was worse than that. And this is the case all over the world where the devil and

alcohol reigns. Such a life is a hell below of misery and woe. Was there no soul to be saved nor hell to escape? But the beverages of Canaan are milk and honey, and these are God's own providing for us; and I believe they are better for our systems than all the improved manufactures of man, and these three, milk, honey and water, are God's providing for us, and I have used them for upwards of eighty-two years, and am using them to this day, and they are good and healthy for me. Therefore I say, taking in both conditions of slavery, I would sooner be under a master's command and work hard all day and get my rest and sleep at night, than to have the devil my master (who leads us captive at his will), and work and earn the money and take a little drop (not much). But Satan, our master, would tell us a little drop more will do you no harm; and little by little he is carried down the current again and again. And again and again resolves to give it up, and does give it up, perhaps a week, or two or three, and the fourth week his lust increases and appetite ripens, and he must have a little drop, and another little drop, and away he goes with the devil, his master, and to his lusts a prey. And what can be done to save this good-natured erring brother, that forfeits his home and family comforts? And no doubt there are hundreds and thousands of slaves of this kind in the world; and what can be done to save them from such slavery? I believe nothing but what the doctor said,—“Distil no more!” And I see nothing more or less will do. I once knew a great drunkard, who drank until he put his farm out of his hands, and the family had to seek abroad for a home. He was a generous, kind, friendly man. A temperance man took him to live with him; and he, with his self-upbraiding, could not forgive himself for what he had done. But his master having encouraged him, he became a great temperance man, and for many years was very steady. But he leaves this master and goes to another, and in an unguarded hour he fell in with a tippling party, and away he goes again. I saw him some years after loitering about, and went forward and shook hands with him and said, “I thought you were completely saved from your appetite for strong drink?” He said, “I did think I had gained the victory; but I got into bad company, and upon smelling it I found myself as weak as water.” And so he floats down on the stream of suffering in misery and woe, and cannot stop himself until he sinks into a drunkard's grave and a drunkard's hell, where the smoke of their torment shall ascend up forever.

And is it that the flesh will gain the victory over these noble souls—God's life—to breath in the flames of hell? But the deceiver would not want me to say that; for he wants nothing but fine, smooth words, and gets courtesy and compliments

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paid to them on their way, until he seizes them as his prey. And here I prove that the slavery under the mastery of the devil in human life and in human suffering is worse than the slaveholder's whip or lash were there no hereafter. And as Britain and America have nobly banished slavery from their government, I now appeal to British and American lovers of freedom, peace and happiness, that they will banish the devil's machinery—the distillery and the maddening bowl—from their government, that their subjects may never more, with their maddened brains, daring and calling on God, to damn themselves. And as if his master the devil had given him supremacy over all the rest around, he damns and sends them all before him. And in that state there is no way of quitting the viper. And from the throne of heaven God has given the persevering drunkard's sentence—he is to be turned into hell. And oh! let Christian sympathy flow for that poor man sunk so low that he cannot help himself. Let us drive the stumbling-blocks out of the way, and let us extend our compassion and bind around him the cords of love, and do our duty to the uttermost to snatch him from hell's mouth to heaven's glory. God never pronounced the sentence of hell or damnation against any of his own slaves or suffering ones, nor on English or American slaves, but against the devil's drunkards' slaves pass the sentence which will prove as sure as God has said it.

God has left two law clauses to save sinners. They are, "He that confesseth and forsaketh shall find mercy." (But it is easy for me to talk). But I think was I dying I would take them up and confess to God my sin and wickedness in abusing this noble soul of sense and judgment, and have abused them and have made myself worse than the wild beast of the forest, and I now forsake that maddening bowl and never let one drop pass my lips. I am weak and feeble and Thou hast promised strength for my weakness, and with Thy strength and power I will never let another drop pass my lips should I die with suffocation and parch with thirst. And I would say mercy is mine, and I believe Thy faithful word, for Thou never told a lie. I believe I am saved by grace, through faith and mercy alone. And there is no use to compromise with the devil and his agents, being of one class—blinding, lying, treacherous and deceiving. Let us have no fellowship with the unfruitful works of darkness, but rather reprove them, and then we will be sure we are doing the will of God.

And the four propositions are the most conclusive of all—to contrast the good with the evil it has done. I believe was I on the floor in England or Ireland not a man having his judgment and conscience untrammelled would deny them. If he would, it is an evidence he has forfeited them. And a man without

judgment or conscience is not fit to make or administer laws. As the Scripture words it, he is neither fit for the land nor the dunghill. Such men as these are a disgrace to common sense. they never rise higher than self, and that is through their bags, back and belly—without sympathy for a poor fallen brother to get the snare of the devil broken and set him free without one glass in his way his long lifetime to throw him in the gutter and lastly down to hell—which is the sentence to all drunkards from the God of heaven who loves us better than we love ourselves. And let others do as they please, but let us show to the world that we belong to God, and pray, look and believe He will give us strength to do our duty to bring Christ's blood-bought property from hell to heaven.

I would say to England and our Dominion and America as one family compact to consider the four propositions, that tippling and drinking has been the cause of producing ten evil effects for one good one. No man that I have talked with ever denied them. Yes, the drunkard and inn-keeper believes them. Yes, and I stand here for their defense, and challenge the whole world to come forward and truthfully overthrow them—especially the last proposition, that it is the means of sending ten to hell for every one it has been the means of preparing for heaven. No; it is not in its nature to produce such fruits as would ripen them for a heavenly home. No; it is generally believed it is the means of sending hundreds and thousands of Jesus' ransomed ones, his blood-bought property, to hell. Oh! think of a momentary life when compared to eternity—a never-ending eternity. I say if we do not do our duty we allow this murderer of souls above all to depopulate heaven, and allow Satan and his agents to populate hell with heaven's property. Why, if we don't do our duty and employ all our powers to stop him, we deserve to be cast into hell ourselves.

I intend two of these to be sent to the House of Commons in England, and two to the House of Commons in Canada, and two to the Government of America, among my friends, hoping it will improve it far better than I who wrote it, and may the Lord grant it for His own name's sake.

Reading in the *Telegraph*, of St. John, that some of the Land League in the House of Commons was not pleased with the terms of peace with the babes, I thought how the old Fenian father would never be satisfied with peace. He is still the opposite to the Prince of Peace, and still wishes to overthrow the peace-maker's government by raising up and carrying on mischief to destroy the peace of society. I was reading a portion of Christ's sermon on the mountain, where he opened his mouth and taught them saying (Matthew 5 : 3): "Blessed

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are the poor in spirit, for theirs is the kingdom of heaven." And here he prefers the spirit he breathes in mortal lives greater than all death-stricken individuals; and we see, also, that he gives all his blessings to the characters—not to names, sects or parties, but to the character. And when I came to the ninth verse, it flashed on my memory at once when I read it, "Blessed are the peacemakers, for they shall be called the children of God." They are the begotten and brought forth children of God; and if I was speaking to our Queen I would tell her to claim it, this blessing is yours; and may many of her wise counsellors share it with her. Yes, and I would join with Christ and pray for the multiplication of his blessings on them, and not only on them, but on all his family of peacemakers in every nation and people and tongue. And the Prince of Peace in his word, spirit and nature, rejoices the war has ceased at any cost; and I believe our Queen and many of her wise counsellors rejoice with him; and I, least and last of all, join with them, and thank my Lord it has ceased. See the contrast: The Prince of Peace and his family rejoices the war is ended; and the old Fenian father, opposite to the Prince, would not submit at all, and the sons belonging to his family would not submit either. So, like father like son.

1. Macdonald, when asked to reduce his salary in the hard times, denied saying that times will mend again. 2. His great anxiety to get the first bargain passed showed the grasp of his human nature to get it through in the dark. 3. And when Blake charged him in connection with the Allan scrape and their bribery fund, and telegraphing for ten hundred more—naturally to carry out their schemes; and (4) to get some of his coadjutors to use their influence in the Province and gain many to his party by bribery plans. And they made no defense for their bribery claims; and Blake said they could not—the corruption could not be justified. And Mr. Tilley, when I voted for him, was what I am now, a pleader for low tariff, which proves that he has changed, and is not what he was before. 6. And this settles up the whole with me in denying the second syndicate, that would have saved the toil-worn man hundreds and millions of dollars, and you and you. Government have left them to groan under it. So much for the interest of the people you pledged yourself to support. And Mr. Blake, when they wanted to get another judge in Quebec, opposed them, saying there was no necessity for him; and he prevented so much of the burden and kept it off us. This is not the outside of the man—not the chaff, but the internal, the wheat, which proves he allows the poor man the flour to support his toil-worn system. When the opposite, without sympathy it seems, could, with their large appetites, eat their

flesh and drink their blood. And when I heard of the honorable (if I might call him such) Mr. Tupper's speech in Saint John—when talking of himself and driving about abusing and spending the poor man's money—and the ground of his justification was, that Mr. Mackenzie differed in political sentiment, drove about and spent the money out of the Treasury also; and he had an equal right to put his hand in the bag and run off with the booty. It's a poor way of justifying his crime by the criminality of others. No such men as either of these should be allowed a seat in the House of Commons, whether Conservative or Liberal. Who is it such men as these would not betray for self with their wire-twisting, warping words—their fair speeches and Judas' kisses, bag-filling, flesh-eating, and drinking? It seems there is no end to their appetite. Such men as these should be hunted over the mountains, for if they cannot catch the geese they will catch the goslings, and devour them if they can—(those simple ones).

Again. The Mercer Estate Case, recorded in the *Weekly Telegraph* of St. John, N. B., November 23. The late Andrew Mercer, of Ontario, died, and his property was taken possession of by the Ontario Government. The deceased had a son by a woman who lived with him as his wife without any marriage being performed. The son was brought up with his father and mother, and it was always understood that he was to be his father's heir. His father died without a will, and the Provincial Government at once took possession of his property. The son brought an action to recover his property, but the Courts below sustained the Government's action, and the case was appealed to the Supreme Court of Canada, and there they argued and contended, and allowed that it was not vested with the Provincial Government. So the judges settled it, proving that the Courts below had no authority—that it was unlawful in seizing the fatherless boy's property. (What an awful thing it is to fall in with such a gang of unlawful—in the sight of God's law—thieves and robbers, to strip him of his property and garments, and make his heart to bleed and sigh). So the judges have settled it; but they let us know they have a good appetite for the dust—they want the costs; and at the close they say: No doubt the son will retain possession of the property, as it is hardly likely that the Government would care to interfere.

It is upwards of sixty years ago when I was a juror at Omagh, and mixing with the lawyers, and I knew some of them, knowing it was a bad case, encouraged this simple man to go on, knowing he would lose it; and I watched the case, and he lost it; but they gave the poor man to understand their appetite was ripe for the costs. And this case was offered to a

godly Christian lawyer, and he told him to settle it, for he would not take it in hand. So we see this Christian lawyer had no appetite for ill-begotten coin, but would want them all to settle their disputes, as it has to be settled by jury, and he would direct them to get five or six of the neighbours and settle it; and some he would tell that they had more need to be at home earning something to clothe their poor barefooted children than to be about the Court House waiting upon the lawyer's call. And I was of the same sentiment, and he has assisted me to settle many a dispute.

Now, let us get rid of these uncommon-sense men, and try this case with a few men of common sense—men of truthful, just and righteous principle. (1.) What criminality have we justly against this young man that we make the butt of our vengeance? Is he guilty in not having the marriage ceremony performed? No. Is he criminal for not having a will made to secure him the property? No. Either a marriage or a will made would have settled all. By the father's neglect the son is not criminal, but unfortunate. The father's neglect has exposed his son to be torn by the ravenous wolves and bears of our Dominion (a happy, fine country if it was not for such graspers as these); and in common justice and fact they lived together as man and wife, and their son was raised, accepted and sustained on the place as their son, in possession of the property,—not only in possession, but sweated and toiled during his life on it; and would not every man of truth, righteousness and justice allow it to him, since there was no other to claim it. (But the unjust wanted to have a banquet). And to think there was no claimant but the son; and who but wolves could have the hardihood, in broad daylight, to tear, devour and banish him from his home that he possessed and toiled for so long? And to think that our Dominion is spending money to get settlers to enjoy our fine country, and I would, too, and get our forces engaged to dismiss all such unjust Governments and those unjust lawyers that would support such unjust precedence. Let us look out for men of sound judgment, of truthful principles and honesty, like Judge Hale, that proclaims "justice, if the heavens should fall," or those other noble lawyers who, in sympathy for the poor, like their Lord, would disadvantage themselves to benefit the poor instead of devouring them. These noble, unselfish men will never do harm wherever they go.

And I was much surprised to hear of the stand some of our judges and lawyers took with the inn-keeper and the poor drunkard against the Government, that wanted, like God, to bring the poor drunkards into the narrow way of abstinence, and by perseverance get him to heaven. And to think that

the lawyers and judges have taken an open stand against God who came to seek and save sinners, and poor drunkards, too, whom the devil, the god of this world, would want to go on in the broad way in which many enter in thereat. And Satan has no sympathy, nor cares not how much he hears them cry in torment in this flame, without one promise or plank to cross the gulf and make their escape. All the doctors I have ever talked with say there is no nutriment in alcohol, but quite the opposite; its tendency is to weaken both body and mind; and a doctor who was a heavy drinker told me that he would rejoice if there was not a drop distilled in the world,—then it would be a hopeless case; and I could be saved; but if we find we can get it at any risk, we will have it. And I say, why not cut the stream at the fountain and distill no more, and save these noble slaves to their fleshly appetite, worse than Egyptian bondage. And will we one and all come to the rescue and endeavor to save these noble souls (yes, and body and brains, too), and let stills be known no more—the machinery of the devil and the flesh—and rejoice that the spirit of God's power has gained the victory over the world, the flesh, and the devil, the enemies of the God of heaven, and their own destroyers in the present and the future. And I am now in my eighty-fourth year, and I was brought up in a village where there was a still-house and three public taverns in the town, and I have seen so much of the cause and effects of spirit-drinking that I have been shocked and frightened to see the good neighbours that never were foes tearing each other and screaming and frothing at the mouth with blasphemy. And I took my stand against them all; and when they became sober I would reason and talk with them, and they never got offended, but acknowledged I was for their good; and some would promise against it again and again, but when temptation would come they were an easy prey and were carried down the current again; and I used the means and got the last public house inn-keeper put out of the town; and I told him if it was my father or brother I would put them out as well as him, and he was not offended with me. And by warring and wrestling against flesh and blood and the corruption that is in the world through lusts, I have gained a victory by four propositions, which came up during the time of debate—which no inn-keeper or drunkard when in his senses could object to, nor any other man of righteous, truthful, sound judgment objects to: (1.) Granting that spirits is a medicine, as you plead. Well, contrast how many it has cured and how many it has killed. Has it not killed ten for one it has cured? Yes. (2.) Has it not been the means of destroying the peace, happiness and interest of ten families for one it administered peace, happiness and interest to? Yes. (3.) And

has it not been the means of producing ten bad prayers for one good one? Yes. (4.) And has it not been the means of sending ten to hell for one it has sent to heaven? Yes. And no man in his judgment and senses but believes them true; and the man that would forfeit his senses, conscience and judgment, and deny them, is not fit for any office, or a credit to any thing. And think of a man taking his stand with inn-keepers and drunkards, and aiding and assisting the murderer to go at large to kill ten for one, and sanction it.

We have no excuse in the first Psalm, and the contrast between the two characters and their end and destiny there can be no mistake. It is as clear as a sunbeam—both characters sees their close and the end of their journey with them. Oh, how plain and how true. The common sense of every man must believe it is every man's interest to decide and act and obey God, who does all for the best interest of our souls, and no more be in league with the world and the flesh and the devil. Let us all join, with the help and strength of God and power divine—cut off the right foot and arm of sin and pluck out the eye, the tenderest part, a beloved lust-sin. And we believe it better to part with all these flesh sin-lovers than to bring them all into hell, where the worm dieth not and the fire is not quenched. Oh, terrible thought! the self-upbraiding conscience, the worm that dieth not, and the fire that is not quenched, and through all eternity upbraiding ourselves for sowing to the flesh. We know now God's word is true: "Sowing to the flesh we are reaping a harvest of corruption, death and destruction." Oh! the loss of heaven, where we might be happy, and the loss of the pleasures of his right hand; but we will never partake of them; they are eternally lost to us. Oh, dreadful thought! Glory and happiness lost! O thou gnawing worm! don't tell me of the streets of gold I might be walking on! O, to think that the glory of England's crown would be under my feet in glory's golden skies! Oh, lost forever to walk these golden streets! Lost! lost! And when Jesus and his servants would invite me. And often in my judgment believing it right to go, I resolved at times I would go; but the vain and the gay would entice me, and I would give way, and away I would go to vanity's fair again and again; and this consenting and going with them in scenes of dissipation and drinking away my senses and joining in the black-guard's drunken song. And thinking of this how the worm gnaws me when I think of Christ's invitations and gleams of light on my soul; but these times of probation have gone forever; on them the sun is set to rise no more for me—never to have one glow of his loving spirit to strive and invite me again. My greatest hell is the loss of heaven, where I might have been

basking in the light and life among the bright beams of that unclouded sun. And thus I am my own tormentor. Oh, this conscience, this never dying worm, how it haunts me, like a devil tormenting within—nobody to blame but myself. I was warned against the devil (the tempter) and his agents. They are like locusts covering our land; but they never forced me; I gave my own consent, and now I am my own tormentor. And I was one of the devil's agents and assistants, inviting all that I could get (but forced none), and persuaded them with merry glee. And getting their consent away we went to the devil's seminary (the public house), where we drink away the senses that God in his goodness and mercy gave us, and there to only take a little drop, and another little drop will do us no harm; and conceiving to Satan he would get us to believe him when he says: you have strength enough to take what would be good for you and go home when you please. (And here we see the devil, the old deceiver, for he has no strength to give them to go home when they please; and if he had, the betrayer would not give it; he would rather have them in his seminary cursing God and blaspheming his name—his enemy. Two opposites never can be one.) But God has that almighty power to give them to enable them to go home to be a comfort to the poor wife and children—and perhaps many of them naked and hungry; but no, they stay in the seminary. and join the mad-dened brains to curse and swear and blaspheme God, and in their madness dare God to his face to damn them. O how often I have witnessed such scenes at the horse race and cock fighting when a boy. O beware you aiders and abettors of the devil in robbing Jesus of his property and peopling hell with them. Beware, for in the smallest degree you assist him, and by these fruits we know you are one of his who is pleased with all who in the smallest degree are engaged depopulating heaven and populating hell. And God has given these unjust thieves and robbers of his blood-bought ones their sentence—they shall go into everlasting punishment. And the opposite character, who has aided and assisted me with your prayers and cries and tears to get my blood-bought property saved, and “as much as ye have done it to the least of these my little ones, ye have done it unto me;” and their sentence from the throne of the Judge is, “Life is their eternal reward.” And the sentence of the devil's assistants from the same Judge is everlasting punishment. So we see both these characters have got their destiny (for weal or for woe) fixed forever. The independent Judge has fixed it; and let all the skeptic infidels, crowned heads and sceptres in the world, and all the devils in hell reverse it if they can. And here we see that no man can charge God with his damnation. The Sun of Righteousness

has made it as clear as a sunbeam to the character and the masters whom they serve, whether of sin unto death or obedience unto righteousness, no man need care here but see his state and standing. (And allow me here again to refer the reader to that Temperance song: Tune, "Hold the Fort." See page 74.)

Here we see that the devil's nature is priding and puffing up the flesh and snaring them, and getting them to feed the flesh on dinners and suppers, and with some the chief beverage is alcohol, to carry out and make a display in vanity's fair. We cannot be mistaken of the devil being in our flesh, and we read when he entered in. It was Satan tempted Eve with the beautiful fruit; taste it, it will be so sweet to the palate, and you will be as gods, knowing good from evil. Eve says what God said, "If you eat thereof thou shalt surely die." No, says God's opposite, and Satan commences his blinding and lying, and trying to make a liar of God; and here he tells lies and truth; he tells the truth by saying they would know the good, and by obeying him they would know the evil; and attempts to make God a liar by saying "Thou shalt not surely die." And Eve, conceiving and believing the devil in preference to God, that never spoke anything but the truth, Satan entered into our flesh to admire and grasp the fruit and feast the flesh, banqueting on the vanities of a death-stricken world, and as we are Adam's sons and Eve's daughters throughout, filling and bringing more to these lust-lovers; and since Eve's conception to Satan he got into me as well as you, without exception, and by her disobeying God and believing Satan in preference, they were death-stricken and turned out of Eden, and walked no more with God their life-giver. Death is a separation from life; and separated from God and Eden they enjoy no more of God's sweet, approbatory, life-giving smiles in Eden. And God's word was true then and now. Your sins have separated between you and your God. How true is God. He says, "Resist the devil and he will flee from you." And himself the proof. When he was clothed in our clay he was subject to the devil's temptations as well as we, and Satan was permitted to tempt him three times; but he resisted him in every attempt, and he bids us do the same and he will flee from us; and let us ask him in every temptation, and by his strength in our weakness we will overcome all the fiery darts of the wicked one; and let us never be ashamed to say nay to the devil and his agents,—I will not go the broad way with you, or do such wickedness and sin against God my life-giver and preserver, so get hence devil and your agents, get away with you, for I am going to shut the door against alcohol (the thief), and never let him in again, and then I am sure he will never steal

my senses away. And I would say, be bold and firm, and they will run away from you, for they know themselves you are right. And we have all a sense of the God of this world in us; all with pride, flesh and selfish gratifications. He would never warn us against serving to the flesh; but the opposite, God of heaven, does warn us against the lusts of flesh and the lusts of the eye and the pride of life. And we never can be mistaken between these two opposite Gods. The spiritual God of heaven is for the interest of soul and body—the present, the future, and forever. The lower God is bound on the destruction of soul and body in the present, the future and forever. Oh, think on forever! After you have spent sixty, eighty or one hundred years captive by the devil at his will in plotting and planning in the dark (for he does not want to be seen, nor you either, in the light), when you are laying out the plans by fraud and falsehood unlawfully to grab and gather up the god of this world's death-stricken dust, and still persevere with fair speeches and Judas' kisses bag-filling and flesh-eating, and bring more, and in the dark lay out plans of bribery, and with the old father's lying oratory they betray the simple ones, telling them what they will do for them if they only elect them. (O think of an eternal future from the Judge that cannot lie.) And when they are put in they are our friends; but they are not long there before they see the old sleight-of-hand generals, and they get their coaches and telegraphing paid for, and get a haul out of the treasury, and they go driving about in chicanery and display at the expense of the toil-worn man's sweat and blood, and then justifying themselves (like Tupper) for unlawfully expending the public money because Mackenzie and the others have done the same. Go both of you and restore the money you robbed the treasury of without the leave of any of your masters or employers. I was thinking slavery was done away with; but we see a race of law-makers and law-breakers putting on the whip and lash to the laboring men (black and white) to pay the increased burdens of debt and taxation. And we hear that America and France, by good legislation, are getting free from debt. I saw a paper not long since that told of ever so many nations and governments that have increased their debt—as much as to say that you are no greater slaves than other nation's slaves. This is another edition of the Tupper and Mackenzie case—justifying themselves while they are wolfishly devouring and eating up the toil-worn man's flesh and blood. Oh think that you will soon appear before a righteous judge who will require their blood at your hand; and the righteous Judge of heaven has passed your sentence—"the unrighteous shall not inherit the kingdom of heaven." So you hear your sentence from the Judge before you are called to the

bar; and you are at liberty to believe it or not; but I would rather believe it than join the father of the firm of all unrighteousness, and attempt to make God a liar—"thou shalt not surely die." And the devil would tell you that you will get to heaven with all your unrighteousness, for God is merciful. Here we see Satan the same, preaching lies and truth; and I believe him in the last statement, but not in the first, for God is merciful and long suffering, or he would have struck his match on these ravening wolves, flesh-eaters and blood-suckers, and thrown them overboard to feel the scorch and brimstone. But it lays before them; and I would hope that timely repentance would prevent eternal woe. God does not deceive any one, but exposes their sins to bring them to conviction, so that he may extend his mercy and save them. The lower god, the deceiver, is opposite. He would not expose sin nor warn of its danger, but would keep in the dark and cloak and cover over the hidden things of dishonesty, and keep the old man's goods in peace, and would never have them disturbed or woke up till he would hold his jubilee over them, when he would hear them exclaim, "I'm tormented in this flame." So if you want to see you cannot be mistaken in the two gods—the one is darkness and the other is light, and in him is no darkness. Therefore we can never be mistaken if we give it a thought at all, and the two subjects identifying themselves with any of them is one with the god they have joined themselves to, and his servant you are whom you obey, whether of sin unto death or of obedience unto righteousness. So let us take heed to this sunlight—yes, bright as the beams above, by which we discover their pathway and their end—everlasting life for the righteous and everlasting punishment for the unrighteous. These sentences are not mine nor any man's; I borrow them from the Godhead fountain, who is light and truth and life and love, whose judicious laws are made for all and are suitable for all.

And there was never so easy a way to get to heaven as look and live. The bitten Israelites proved it true, for the moment they looked the stricken were healed and the people ceased to die. And not one in hell can charge God with their damnation. He has warned by his word, spirit and servants, and has frequently checked, reproved and corrected us, and cries, Why will you die when I give my life for yours? Oh, why will ye die! Will you wade through my sighs, groans, sweat, blood and tears, and, conscious of your own destruction, go down to hell, the place I have told you of, where the worm dieth not, and the fire is not quenched? And it seems through our love for flesh, lust and the devil and his service, we will be damned and go to hell with our eyes open. And were we to give our

own sentence for rejecting such loving kindness and unbounded mercy, we would deserve the hottest hell and keenest scorch. And for rejecting free mercy and not taking a child-like look of faith, we have lost heaven and will be our own tormentors through all eternity (heaven lost and hell gained forever).

And here I take my stand with God and warn y^r a from him who wants you saved, and commands me to lift up my voice like a trumpet and speak and spare not, and keep clear from the blood of all men.

Again, when I heard of the Guiteau trial—the time the judge and the lawyers were week after week, I would think, timing the job and killing time. They had no business in proving who shot the President. He proved it himself and it was accepted by all—none ever questioned it. And they deserve credit for searching after his incentive. But they are another of the same who look out to grasp the gain from every quarter. I believe had the case been tried in the Old Country it would not have kept them a week. I presume a little on this ground for I was a juror at three sessions in Dungannon, and three times a juror in Omagh Assizes, (County Tyrone, Ireland.) I have known them to pile up the evidence like clock-work, correctly and discreetly, and then put it through in double-quick time.

We are all acquainted with our fallen, corrupt nature. We can tell it is their selfish grasp after devil's dust that we may not command or enjoy one year until we will have to give an account of our stewardship before the righteous judge—where the unrighteous and unjust must stand to bear his glance and hear their sentence. When I think of the lawyers and judges, how they handled the miser's case in Canada (they settled up and wanted the costs); and Guiteau's trial in the States, and no doubt, with their ripened appetites, they cry out, "We want the costs." And all these costs are taken out of the bone and sinew of the toil-worn industrious man; for the rich, having plenty, never have to sweat a drop to obtain it. (So the slaves and mules stand the lash; so drive them on).

But I would'nt take all the world made into golden guineas and meet the righteous Judge of truth and justice in that day. And for fair speeches, Judas' kisses, bag-filling, flesh-eating, devouring geese and goslings—and after all not satisfied.

A man told me he went and asked a man he had confidence in if he could direct him to a good, honest lawyer; the reply was, "Not one." (But I think he went a little to the extreme there). But it seems this class of men with hard-shod and blunted consciences, and their profession throws then into the avenues of grasping selfishness. I believe the fewer of these selfish graspers we have to make laws for us the better, for they

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will naturally act out themselves and feed the appetite; therefore we need not expect these men to act contrary to nature and self. Then common-sense men say the fewer of this class the better.

I saw in the supplement of the *Daily Sun* how the high-handed party wants the Council dismissed, as they say, to get their salary (ten thousand dollars) into their hands, to sport and play in chicanery display as is shown in the foregoing. (Oh, corruptible, fallen nature, you always propose yourself for your end!) And I thank the *Sun*, and Mr. Lindsay, and Mr. Jones, for their firm stand in opposing them.

And here we see we need the Council; for if it were not for them we would not see the half of the trickery they want to carry on when they get out of sight of their masters in getting money out of the treasury to carry on and pay for their telegraphing and their pleasure trips. I am pleased to know there is a Council to check and expose such unlawful, unjust, extravagant abuse of the toil-worn man's sweat and blood-money (what blood-suckers!) A disgrace to an honorable man that he fancies he is. But these facts prove that these men have neither honor nor honesty in them. Like Tupper, justifying his guilt by Mackenzie's guilt. He had as good a right to sport and pleasure on the poor slaves' money as he.

And here another of the same has appeared to me the 21st February. The *Weekly Globe*, February 17, 1882, notices from the Capital the Land Commission referring to the appointment of Acquilla Welsh as Dominion Land Commissioner, with a salary of \$5,000; and W. Pierce as Inspector of Land Agents, with a salary of \$2,500; the two to constitute a Board for the settlement of disputed claims without reference to Ottawa. It is said it is impossible to make the commissioners a court of last resort. They say Welsh has no knowledge of land matters and knows little of the Northwest, and the creation of the new Board looks like another of Sir John Macdonald's tricks to provide and plan fat salaries at the country's expense for some of his friends. An old proverb reflects on my memory, "Long runs the fox, but he is caught at last." And here these men of untrammelled conscience see it and bring to light the hidden things of dishonesty. For no man in the world could support such conduct as either righteous or just—to take the money from the bone and sinew of our Dominion and promise to support them. He betrays them and gives it to his favorites to assist in his designing purposes. Was it ever heard that one man and his newly organized Board could take from the master's treasury without the master's leave but behind the screen? You and your Board have the audacity to give one man five thousand—fifty hundred—dollars out of the

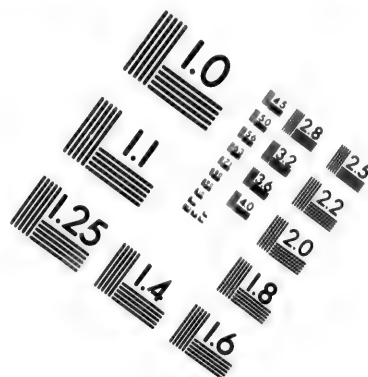
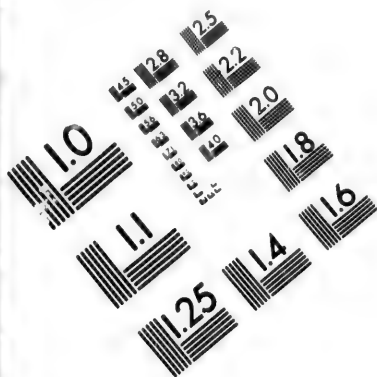
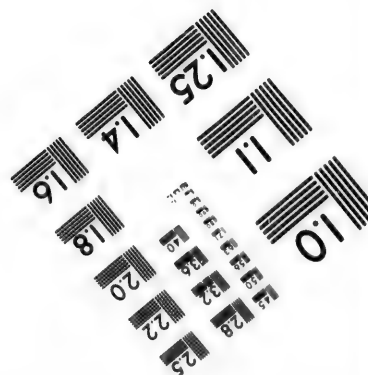
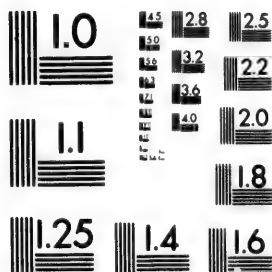


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people's money. I think the people, unless they be maniacs, will never allow a cent of their money to lay out again. It is awful to think of it. The devil in our flesh grabbing for his dust that is reserved for judgment and fire. Here you see by warning you I don't want one of you to smell the sulphur or be tormented in the flames. And this before me brings to memory another old saying in Ireland, that "One scabby sheep infects the whole flock." And as I was my father's shepherd we always looked out for lice and scab or any disease among the sheep and separated them and made two pastures and two folds, and made such applications as we thought best for them, and never let them mix with the others until they were healed of their disease.

I was thinking of Peter, and Annanias and Sapphira that grabbed to hold the dust. And Peter told them that Satan had filled their hearts to lie (and he is at his work still, carrying on his lying system among his slaves to make them deceivers like himself). Peter did not strike them dead, but God has promised death upon all liars, betrayers and deceivers. Here he gives a visible proof of his word being true before them all. I do not want these liars to be struck dead for the lies they told on the hustings and their deception afterwards; but I would wish to put them in the State prison or penitentiary, so they might get timely repentance to escape eternal woe. And as I did with those infected ones in Ireland, I would keep them separate and not allow them to go at large until they would be cured of the scab; for if we do not they will spread the infection of fox's cunning and the devouring wolf, to eat the poor man's flesh and drink his blood, and then crave for more. If we let them go at large they might infect some of the finest sheep and lambs in our Dominion. The devil's agents are always known by their fruits. Satan will always have them look out for gain from every quarter by foul or fair means, and glory in his large self-importance and get all his pope supremacy to be exalted. Such a government as this Satan and self will never serve Queen or country; but grievous to all righteous, truthful government that has sympathy for the poor oppressed onse.

And here another of the same appears—mounted police expenditures. Here a member of Parliament, Conservative, complains of the large expenditure to support the mounted police and double-load the toil-worn man should he groan and die under the burden. This Conservative makes a very judicious remark. It is said they are entirely for the protection of cattle ranches. It is urged that these owners are rich and wealthy; why should they have an exceptional claim on the Treasury in this way? They should increase their number of

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herds to prevent the petty thieving of Indians. Very just and truthful remarks; and the man that would not accept them is the aider and abettor in burdening the laboring class and securing the wealth of the rich at their expense. This is Satan-like—opposite to Christ, who always sympathized with the poor. And this case is very like foxes' cunning and afterwards wolfish grasp. And this is nature's—corruptible nature—end in view. And we all know a little corrupt humanity when he appears—we know the costume that enshrouds him. And the fact is in every country there are thieves who steal cattle and horses and sheep; and I have lost some, and dogs have killed some, but I was able to bear it, and I believe the flock-owners are able to bear it, too. And I am now eighty-three years of age, and I have travelled in Ireland, England and Scotland, and a portion of America and a good deal of New Brunswick, and I never dreamed or conceived a thought or heard of any country enacting a law to tax the poor man and make him pay for the protection of the rich man's property when he is able to protect them himself. Why, it is most unreasonable. Christ and Belial has no fellowship. And if they were in contact with the Indians they would save the lives of the truthful tribes. And when I read of our Governor's visit and the kind associations with the Indians, and when I heard they called our Queen their mother, from whom they expect fostering protection, I rejoiced to know that they had respect for the British sceptre, who has sympathy for the ignorant poor. They should be treated with truthful prudence, knowing their ignorance, and it would be unreasonable to expect them to be otherwise, as they have no opportunity for cultivating their minds. If there was some aged man of sound judgment and orthodox principles that could reason with them, and by the power of persuasion and good reason treat them respectfully, comely and affectionately, it would be much better, for they possess the same spirit of revenge and retaliation that you and I have. And I think that would be a better way to treat them than by a company of mounted police. And did you ever think of your best friend's advice: "Cast out the beam from thine own eye and then thou shalt see clearly to cast the mote out of thy brother's eye." And I was thinking whatsoever measure you mete shall be measured to you again, not by sending a mounted police force to subdue them for their deceitful robbery and thievery. Now, let your own conscience speak the truth, and multiply the police force, and begin at headquarters, and find out every liar, thief, betrayer and deceiver. (You measured this to the Indians, so we will measure the same to you, lying thieves.) Seize them, put them in prison or penitentiaries, so to rid the House of all such, and don't let them go at large, for as sure

as you do they will smite and spread the contagion, and death will ensue where there is no reprieve.

I was bringing charges against myself, being a subject under the Dominion Government, that I did not oppose things that were not for the general interest of the Dominion, and never have been a nose-led man or a tool for any party. Again, I saw I could not correct them when they were not in existence, for twenty years ago Mr. Tilley was on the side of my Lord and plead for a low tariff, but since that he has left my Lord, who pleads for the poor and lowly, and I thought he had caught the infection; and the proof is he pleads for high tariff now; and since he has changed I don't support him; but I did not see it until he made the change. And twenty years ago I was well acquainted with Squire Jordan, and he stood side by side with the Lord his maker, in sympathy with the poor, industrious man; and when they would come to him for law, he would advise them all to settle their differences and would assist them in settling without cost or charge. (How opposite to the foxing, wolf-devourers.) And in doing so Mr. Jordan reflects the character of Christ that Paul quotes in Acts xx: 25: "I have showed yon all things, how that so labouring ye ought to support the word of the Lord Jesus;" how he said "It is more blessed to give than to receive." (This is headquarters—not Mr. Jordan nor John Collins.) And it is no matter what any man says, it is the great Judge that says and gives the sentence, Depart ye cursed or come ye blessed. And it may be that before a month you or I may be called upon to lay down the shackles of flesh and appear unclothed to get our sentence with the Prince of Peace, the life-giver, or with the devil, the liar, deceiver and murderer through all eternity. Not a promise of a short lifetime, and then be released. No; but the righteous are to be righteous still, and the unrighteous will be unrighteous still. The sentence of the Judge is passed, and devils when on earth were amenable to his command; get hence, Satan—and they flew at his bidding. And he gave his name to the disciples to use it, and the devils were subject to his name, and fled before them, which gave joy to them all that the powerful name of Jesus was their security and victory over all devils. Behold the contrast. The vain attempt of the hypocritical priests to take the power of the name of Jesus from him and use it as they please in their better judgment and take the honor from the disciples and have all the honor and glory to themselves. True devilism, opposed to God, that would overthrow his kingdom and take his seat and legislate for him. And Satan gets them to fancy that their superior legislation casts a dusky shade on Christ's ability to legislate, and his poor illiterate disciples are of no use, but we will take

the name and use it right. But here we see it is fancy, for facts are better evidence than all the language in the world. And the fact is when they presumed to use the name of the head of the government of heaven that he was jealous for the honour of his government and the virtue of his name, and of giving its virtue to his servants, the poor illiterate fishermen, to prove his word true, and show that the excellency is not of men but of God, and to show his abhorrence of the devil's features in the complexion of his sons for their lying, deceitful hypocrisy, he allowed the men with the evil spirit, friends, (of their own class) suitable for their own society, deceivers and being deceived with their old father's nature in them, whose element is to abuse and tear one another. And these got their own share; they were torn and naked, and fled; and all the devils in hell, and all his transforming ministers on earth, whether Catholic or infidel, with all their wisdom and power, could not reverse the permission of Jesus or stop them, or save one of them, nor could not put a dress on them when they were naked and fled. And here we see that all the forces of earth and hell cannot reverse one sentence from the God of heaven. Oh, poor, vain man in his best estate is nothing but vanity before God. Am I your enemy because I tell you the truth of Jesus? And he wants to save you from the devil, the flesh and its lusts and lovers. And will you force him to charge you that you would not come to him that you might have life? Reject his life and death must ensue, for there is life no where else. And Satan might say, Why do you bother yourself exhorting, preaching, praying and travelling to and fro to save sinners? And you acknowledge you cannot save one; and so long as you are saved yourself should you not take your ease and be content? I now answer you, Satan: It is true it matters little to me if I am saved who else is lost or saved; and it is true that I cannot save any one; but it is a duty I owe in obedience to God's command, and I am his servant, and he has given me a heart to delight in my Master's service, and he has given me a command to lift up my voice like a trumpet and speak and spare not, and tell the people of their sins and iniquities, and expose them, as Jesus did Peter's to bring him to conviction and save him from his sins; therefore it is our duty to obey our Master. When Jesus gave the command to Martha to roll away the stone it was her duty to do so, and a test of her faith. Then Jesus, the life-giver, gives the efficacy. And he called Lazarus from the spirit-world to inhabit his mortal body. And it is an awful thing engaging to serve a master and then to betray him—eye-servants and self-time servants, having Satan and self supreme. I had one of these servants, and I could not get him to mind little things; all that I could do I

could not get him to gather up the fragments so that nothing would remain. And one time I gave him a sharp reproof for his neglect, but in his selfish hardihood he resisted, and could not see anything wrong that he had done, and he was so bold that I got afraid of him; and then I found that it was an awful state for the master to be afraid of his servants, and there is neither peace, happiness, comfort nor prosperity where the servants rule their masters. And there is nothing so vile and cruel as to hear infidels of any grade mock and laugh God to scorn, and blaspheme his name and dare him to damn them. And I believe God has made every man to be truthful, faithful, honest and just, if the heavens should fall; and the devil, opposite, brings forth his offspring like himself, lying, treacherous and deceitful. And I as one of the subjects of Her Majesty preach loudly and freely, and receive freely from many of my friends. And this is Christ's foundation, laid by himself for his disciples: "Freely you have received, freely give." (Matt. x. 28.) And I might regret my unfaithfulness towards my sovereign in heaven and my sovereign on earth, and the interest and happiness of her subjects in the Dominion. And on first sight I was charging myself for not using my influence to the best of my ability in preventing the great burdens that press the generous hearts of the working class of our Dominion. But the last election woke me up. For the last fifteen or twenty years Mr. Tilley was on the Lord's side and a sympathizer with the poor. He was right then; we all know the rich want no sympathy, for we all know they are paid with ease and never have to toil or sweat a drop for it; but the working man has by the multiplication of thousands upon thousands of honesty and industry, and they are no imposters or loafers—the noblest men in our Dominion. And I heard that Mr. Tilley said that John Macdonald was a head above any man in the Dominion. Well, I would not doubt for cunning grasp he was. (I thought then that my much respected friend had caught the infection, and the proof is he pleads for a high tariff to burden the laborer and make him pay.) But I would say, put John Macdonald in the scale with many of these truthful, just men and I believe he would be a light weight in the balance. That would be like Judge Hale—"Justice, if the heavens should fall." And I confess that I was ignorant of the bribery plans, and found that Mr. Blake brought them to light, and was never replied to. And being particularly acquainted with Mr. Jordan, I asked him how much pay a member of the House got, and he told me two dollars a day; and I would not object to it; and I do believe there is not a reasonable farmer or mechanic or toil-worn man but was willing to pay their servants two dollars a day. (And

here I excuse myself, where there was nothing wrong I had nothing to set right on that point.) But I have heard that behind their master's back, and without asking his leave, they award themselves four dollars a day; and I heard some of the wolfish grabbers get more. But it appears this last ten or fifteen years our Dominion has sunk greatly in debt; and I think it is the duty of every honest man to see to it, and remember the divine law-giver's command—provide things honest in the sight of all men, and bring to light the hidden things of dishonesty. The opposite would not want the light; they love the darkness rather than the light because their deeds are evil.

Let us act true to our God, our Queen and country; without partiality to any one, either names, creeds, sects, or parties, but directing all to the sunlight—Christ—which I take as my model, recorded in Matthew 5: 6, 7. He corrects the hearers of the say-sos in old times and tells them from his own lips what I say unto you. Not any man's word in place of his word thus saith the Lord. Again, in the 23rd of Matthew, Jesus told his disciples to beware of the Pharisees, that want to sit in Moses' seat, and God's seat, and legislate for God, and do what he (God) would not do—bind heavy burdens, grievous to be borne, upon them, but would not touch them with one of their fingers. God pronounced woes upon them. God would not allow one of them in heaven. They are as sure of hell as if they were in it. But timely repentance may prevent eternal woes. And I believe the devil (opposite to God) has his proud agents at work burdening and oppressing the poor. (But there is many a poor man with the devil's proud nature in his flesh—dogged, rusty, stubborn, covetous, bag-filling, flesh-eating blood-sucker—but for want of means and office he has not the power to use the devil's contents that are in him. What a blessing to such a man is poverty!) And I would not doubt that if he had offices, riches, and power, Satan would employ him as one of his chief exponents of his contents in his pride-wine display.

I saw in the *Telegraph* of March 1st, 1881, that Mr. Blair, M. P., charged the Ministers of the Government with respect to the office of the Clerk of the Pleas, that large sums of money were appropriated for purposes not found in the accounts. He made the charge, feeling that he could establish it by evidence that could not be disputed. All he asked was a fair committee of inquiry—not a committee to prevent the matter being fairly considered. He was not willing to go before a committee composed of men who expected favors from Government and seats in the Upper House. (So we suspect two committees—one for truth and honesty, and one for Satan, and self, and bribery). Large amounts had been received by the Clerk of the Pleas

that had not been accounted for, and these amounts might, for all the country knew, have been put in the individual pockets of the Government. (It is true the country knows little about these sleight-of-hand men and dark bribery parties). He did not insinuate this; but the money might have gone to pay bills that the Government did not wish to make public. (It is like Satan and self in the dark). The statute provides that the Clerk is to make a quarterly return in detail of all moneys received by him by the Act; and if the Government have demanded the returns from the Clerk, they have never given the House the benefit of them. The statement published in the Public Accounts as receipts from the office of the Clerk of the Pleas are untrue. Whatever has been done with these moneys has been kept a profound secret from the House. (Like Satan in the dark. And his sons, like him, do not like to come to the light). They were appropriated for purposes which the Government knew they dare not ask this House to ratify. In 1880 the amount showed from this office the sum of \$600; in 1879, \$800; in 1879, \$1,000; in 1877, \$1,200; in 1875, \$1,800; in 1874, \$2,100. If this keeps on for a few years there will be no revenue from this office. It was remarkable that the amount each year came out in even hundred dollars. The result of this committee would tear from the face of the Government the mask of hypocrisy they have worn so long, and would show that the accounts published to the House from time to time were not to be relied on. He moved for a committee according to notice. The motion was seconded by Mr. Ritchie. Mr. Wedderburn seemed to feel the smart, and returned the whip and gave him to know for years he was making mistakes. But to be short, Mr. Wedderburn conceded to the committee, and Mr. Blair accepted. So we do not know what conclusion they have come to; and perhaps these men that love darkness will not let us know it, since it is the nature of Satan and self to keep in the dark.

But there are two facts unclosed here. One party bringing to light, and the opposite—for keeping in the dark and being offended with the light. He brings to light his opponent's mistakes of many years, and gets him in the mud as he was in the mire. When I read these speeches of these sleight-of-hand men I perceive how they slyly pass over the unsound places in their policy and watch with caution, for I see they would rub the scab off the boils and let the corruption be seen, but they with fear pass the shores of solidity and truthfulness of the ground they stand on; and the sunbeams shine in as if they were the only truth-tellers in the firm, and hearing them contradicting one another, as much as to say, you're the liar—no, you're the liar, &c., &c. The hardihood of these men is such

that we do not know which to believe; but they are taught a little courtesy, and do not barefacedly say you are the liar; but the core is there, and they lie in opposition to the truth. But when the father of this firm of liars gets his family home he will surely give some of them he has made in his sins so well the best chair and highest seat at his right hand to tax and keep down the inferior ones in subjection, according to the supremacy of their nature; and they will not act contrary to self. God is true, and he has said, the unrighteous, liars and deceivers shall never enter the kingdom of heaven. So we see God has no entrance for them, much less, a seat at his right hand they shall never fill. So we see God has not deceived any of us. But if they repent, confess and forsake their sins, and make restitution of their ill-gotten coin or property, and I believe God that if they don't the hottest hell will be their portion. And it is not a cent's worth of profit or loss to me whether you are saved or lost; but every man has his duty to do to God and his fellow-man. As Christ has said: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And here, upon the foundation of God, the man that would take one dollar for his own private or selfish purpose (like Satan and self in the dark), I care not who he is, is a disgrace to the stature of a man, and a thief and robber of the Dominion treasury in as much. I have advocated Confederation upon the principle of the truth that Union is strength; but I believe that the Government have got so elated and lifted up by having so much money among their hands that they would launch out and do great business, and use and make away with all the money had, and then go over to England borrow more from it, and carry on with a high-handed supremacy by increasing the tariff hundreds and thousands of dollars, and they still have not enough. And when I look at these facts they speak louder than any man's language of earthly corruption—that flesh and corruption that has grown over his eye of sense. (1.) The fact is that they have borrowed the money from England. (2.) The interest has to be paid or become bankrupt. (3.) And they have created a sinking fund. (4.) And, worse than all, a bribery fund,—the devil's own machinery in his sons and family, whom he has begotten in his own nature to carry on his work. (That is lying in the dark.) But God, who knows your relationship, has given to you a portion, and says, "You are of your father, the devil, for his works you do." So by every act of lying, betraying, deceiving and bribery your father, the devil, claims relationship and claims you as his own begotten offspring. And God will not contend the question, but let the father have his loved ones that suits him best to carry on his bribery plans in the dark.

And to bring any of these deceitful bribery parties to heaven they could not bear the bright beams of righteousness and truthfulness from the Son of Righteousness in heaven. Their father's nature and his son's do not want the light of heaven, because the love of darkness is preferred. And to hear them talk of what they said and done for the manufactories and farmers—that they were all indebted to them for their great wisdom and benevolence. Is it for sinking our Dominion in debt by your great wisdom and benevolence you deserve the credit—if it deserves the name of credit? Did you ever buy a spindle out of your own pocket with the wages you earned by your surpluses? Or did you ever buy one drop of oil to speed them in their progress? I never heard of one drop any oil you ever gave toward a spindle; and I never heard that any of you out of your capital have paid for one course built on the walls of any of these factories yet. But the truth is, they owe it all to their own capital and their enterprising courage (for which I give them credit), and no one else. And it is of little use—empty air and Satan's pride-wine shop. Again, I hear them talking of the farmers' success and their abundant harvest, as if they had ploughed the land, sowed the seed and harrowed it, and opened the drills, put in the manure, dropped the seeds and covered them. But I never heard of one of them going into the black log field to clear and encourage the toil-worn ones to get in their crop. It is not you nor me they may thank for getting in their crop. And we are not indebted to any of you, but to God for his showers of refreshment—the mornings besprinkled with his dewdrops; and no thanks to any of you for one drop, but we give all the thanks to him who has sent his sunbeams to ripen our crops for the granary, and to him be all the glory, the undivided glory, for ever. Amen.

And thus we silence these pride-wine boasters. But we are very like Jesus with his professed supporters—treated with the lying speeches of Judas and his hypocritical kisses. And no doubt now, as well as then, they would take every sup; and bribery-grasping the devil enters into them and holds and keeps his prey. Should bowels gush out and life expire, he is sure to hold his prey. And Satan in the flesh, grabbing money, will sooner or later produce death and destruction, and getting the victory over the spirit it will make the spirit its slave and drag it down to hell. And of late I was thinking that in our Dominion we were like the man that travelled from Jerusalem down into Jericho, when he fell among the robbers and was left wounded, bleeding and penniless, and the law passed him by because he could not pay his way, and the Levitical priest passed him by when he had not the price of a turtle dove to

purchase and sacrifice; so he was left to die in his wounds and bleed his last. But Jesus, the Good Samaritan, with his medicine (the balm of mercy), came along, and his first act of mercy was bandages to bind his wounds; the second act of mercy was oil to heal the sores; the third act of mercy was wine to cheer the broken heart; the fourth act of mercy was a horse to carry him when he could not stand on his feet; and the fifth act of mercy was to put him on when he could not get on; and the sixth act of mercy was his money to pay his entrance into the inn; and the seventh act of mercy was when he was leaving he gave his promise at his return that he would settle up the whole account and pay it all, and bring him into heaven by mercy alone, without his own help or that of any one else in the world. Oh! how this represents the King of Kings—the sympathizing Jesus for the poor sufferers in distress. And we read how this King Jesus was stopped on the wayside by a blind beggar crying; and when asked what was wanted he prayed, Lord that I might receive my sight; and he answered him on the spot, Receive thy sight, and all was light around. Jesus gave him alms which none but he could give; and among the poor and maimed, the deaf and dumb, he never missed a cure. Oh! blessed humility divine—sympathy that would multiply the loaves and fishes to feed thousands, lest they should faint by the way. No one can be mistaken in the God of heaven's sympathy for the poor, oppressed, burdened, broken-hearted, suffering ones. His character of humility and sympathy shines out in the pages of his history bright as the beams above, and all that is begotten of him reflect what they have borrowed from Christ's life-light and love, to whom they owe their all. But the god of this world, called Belial, has none of these fine qualities to bestow on those he begets; for Christ and Belial are opposite, and never will be one. There are some, with daring hardihood like their old father, who try to make a liar of God by saying, Thou shalt not surely die. But their lies will turn upon themselves, as they did on Satan, the lying deceiver. The first death was a separation from God, their life-giver, and they were turned out of Eden and walked no more with God; and he is true with respect to the body all the world over. And the highest Grit of the devil's light infantry, flying about with their infidel scepticism, must believe that God is true, from the fact that their forefathers are dead and returned to dust, as God has said. Do tell us that God is a liar and you will not return to dust or be as God has said, and surely your father, the devil, will endorse it, and that proves you are of the one firm. The many and various classes of infidels are but pretenders, compromisers and time-servers; their contents within is Satan, flesh and self, to grab and

gather all the money they can get by fair or foul means to carry out their bribery plans, and deceive the simple, ignorant ones by lying, buying and selling them like bullocks in Smithfield, preparing them for the day of slaughter, without sympathy or compassion.

Saint John suffered by the last great fire, and then bad times came on, which made it doubly worse; and when I read in the papers that some of the members of the House proposed to give of their salaries to support the suffering poor in the hard times and the sufferers in distress—for which I thank them—and it was proposed to Sir John Macdonald to give of his salary to help to feed the hungry and starving ones; but Satan, flesh and self replied: "Times will mend again." (He would not give a cent of his own money to feed or clothe the poor). And it is said that "some of the members smiled at him." I was thinking that it was his granite, hard and rocky heart that would not allow him to give any of his own money to the poor. But he could give the poor, toil-worn man's money broadcast to his favorites that would join his party. I read in the papers where a man had been paid about fourteen hundred dollars by some of the clerks for a lot of railway sleepers, and becoming one of Macdonald's supporters he ordered him to be paid over again. This is the way he disposes of the people's money carrying out his bribery plans. (2.) When I read of his great desire to press through the first syndicate, finding that it would bring millions upon millions to him and his party, I could easily see the spirit he possessed, making little of the second syndicate and despising it, knowing they would never get the millions upon millions for themselves and their party. And the devil, flesh and self has gained it—I was going to say to consume it, by feeding their flesh, their lusts and lovers—and has let our Dominion suffer and the laboring class drudge away as slaves to groan under the burden of the debt. And (3) I read of a Board formed (not Government) to give a salary of five thousand dollars to one man for adjusting the land among the settlers. O what an awful abuse and extravagance of the people's money! Surely none but the devil could be at the head of such ravenous wolves. Such conduct as this God cannot accept as righteous, truthful or just. Any man that would endorse it must have an unclean, guilty conscience. And (4) he gives another of the same a bait of two thousand five hundred dollars to increase the host of his supporters and for his most excellent services to betray the innocent ones that are the only supporters and increasers of the riches and wealth of the Dominion, and give him twenty dollars if he will give our party his vote, and if you hear any one say that we enrich the Dominion by multiplying taxation, don't argue with them,

keep it in the dark, get all the votes you can, and we will pay you well, &c., &c. And (5) I have heard of Sir John Macdonald getting up in the balloon of popular applause by giving five hundred pounds to the fishery funds. All right, if he has given it out of his own pocket, and not out of the poor man's hard earnings. But I do not believe it was out of his own pocket, when he would not give one shilling of his own money to help to pay the debt of the Dominion nor to feed and support the starving poor. No; he puts them off until things mend, and if times does not mend in their thank, what then? We will let them see there is nothing for their support with me, for you will have to wait until the times do mend. God has given us a portrait of the devil—that he is a liar, a deceiver and a murderer, and we have a right to believe God that knew him from the beginning; and he gives a portrait of his sons with their father's nature, that they are of their father the devil, for his works they do. No one could give a better portrait than God of the devil's sons, now portrayed before us all. (1) They are liars. (2) They are deceivers. (3) They are murderers without sympathy; you may die there, for I will give you nothing. (True transcript—Satan and self, father and son). But I think it would be better to be just before we are generous, and save every pound and cent we can gather and pay off the sinking fund and try to unburden ourselves of the enormous interest we have to pay, and obey God and honor the Queen, and owe no man anything, and provide things honest in the sight of all men, and not to cloak or cover in the dark, like the devil's sons. And in this way we see God's nature in his children—they are not afraid of appearing and walking in the light of all men; yes, and walking in the noonday of God's countenance unclouded. We see also the difference between the sons—the upper God's sons walking in the light, just, righteous and truthful, and the sons of the god of this world go in the dark to seize their prey, and lie, deceive and betray; and God has given both their sentence in the closing scene: "The wicked shall go away into everlasting punishment; but the righteous into life eternal." Who could believe that these ungodly, wicked betrayers who fill their bags with money out of the treasury deserve the earning of the poor man to go about buying votes with it, and lie, waylay and betray to carry out their deceitful bribery plans; and in this they prove themselves to be the devil's sons, by lying, fraud and falsehood. In truth, you may accost the devil with the endearing title, Abba, Father, and it is likely he will greet you with welcome to the highest seat and warmest spot of his domain. O, what honor and encomiums he has heaped upon them! and they may return him thanks with suffocated smoke and air they breathe in the

flames. Oh, they are fixed now, without a drop of water or a board to plank the gulf—there is no escape—it is signed forever.

I did vote for the party, but I was in the dark. I did not know their nether, millstone, granite hearts, and how they could grasp other people's money and extravagantly waste and abuse it, and cover up and hold in their own; yes, and not their own lawfully, but by bribery plans, Satan, flesh and self, that would not give a shilling to feed the hungry, starving poor, but dismiss them until the times would mend. But after I heard of their bribery plans, when asked for my vote by those who had joined the Macdonald party, I would not give it to them, for by doing so I would be aiding and supporting a class of men who make laws and break them—especially the bribery law. Such men are a disgrace to any assembly, and they are the suppressors of their supporters, for they do not support them; but they are rather loafers and impostors themselves upon the noble working class of a generous public, who earn their bread by the sweat of their brow and in honesty; and these are the ones that the King of Kings has approved of and accepted; while the opposite, the old father's sons, the graspers for the unlawful money, will never be, neither here or hereafter, for a just and righteous God could never support such. (How truly God reveals these graspers—inwardly they are like ravenous wolves.) Such should never be allowed a seat in any House of Assembly.

Again, I find it is a miserable state for masters to be afraid of their servants. I never want to be in that state again; but let our bygone be bygones, and begin in the new. I have had half of the bargain making these fifty years, and I always looked out for those self time-servers, with their witty gesture and merry glee, who did not care much how the work went on. And those that make light of little things and don't care for stooping to gather up the fragments and take care of them, I suspect him for having a large appetite, and that it would take a great deal to fill his bag. Keep clear of him, for he will want to rule his master and get the master afraid of him. But let us not be afraid of any man while we support the truth, for truth stands on two legs and lies on one—as the old proverb says; yes, and a bad foundation, the devil, the father of lies. Let us make up our minds not to be afraid of our servants, and count them worthy of double honor who are faithful in the yoke. And let us look out and have as few lawyers and doctors in Parliament as possible. Their sphere of life and their profession seems to furnish them with large appetites and grasping catch to get it filled; but when you find some of them that would disadvantage himself to do good, and like the

good Samaritan would help the poor man at his own expense, that man will do no harm in any sphere. But as much as possible let us get our members from the working class of men, as this class has to support and bear the burden in the heat of the day. Let us get rid of these Jesuits, and look out for plain, honest, truthful men, that will never allow themselves to be bought for the whole world; and never compromise with any, lest you might catch the infection and become one of the scabby sheep when the lying bile of bribery and corruption appears, to make your eyes water and cheeks blush (if it were possible). But these high bribery monopolists it appears to me are all body and no soul—no God; no account to give; no future; no eternity; no deathbed scene; no resurrection morn; no judgment day; no heaven; no hell; but lie in the earth and grasp and take their fill of the dust. The devil has this class contradicting God to-day, the same as he had the day he tried to make God a liar, when he told Eve “thou shalt not surely die.” But God is true, and the deceiver is a liar, and all his sons will know when God pronounces the sentence, when the bribers and bribed “shall go away into everlasting punishment, but the righteous into life eternal.” And this is God, with his rewards and punishments at the end of life’s journey. And to the characters here he has promised to reward a cup of cold water to one of his disciples; and for the deceiver and wrong done to his suffering ones God says: “Vengeance is mine, and I will repay.” Thus it saves you and me from lifting a gun, or to the lust of wickedness give one stroke. So we are saved the trouble; but duty is ours to speak and spare not, and I can hardly be silent when I believe in God’s justice, for the devil is populating hell as fast as they go; and I feel anxious to drag the N. P. party from hell’s mouth to heaven’s glory, by getting them to confess and forsake that they might find mercy, for not one of them are self-sustainers, but are selfishly burdening the working class; and as the working class are the chief sustainers of the Dominion, it is from them, and them only, that we should choose our representatives—plain, honest, truthful men, that could not be bought nor sold, nor would not approve of anything that was not for the general interest of the Dominion as one family compact; and let him see every portion of the country before he goes to the House, and in a year or two, if he is firm and truthful, he may soon command the forces. Let us look out and see that the spirit of the man feels for the enormous debt and sinking fund, and the wonderful amount of interest that is to pay, and who feels for the poor man with increased taxes who has to pay it, and watch the spirit of the man who makes light of it and wants to excuse its usurers with think-so’s and say-so’s, but never

touches the burden with one of his fingers, Dread him—the serpent is in him, and he will strike his sting and spread his poison when he can get in the dark—have nothing to do with such, for the tender-marines of the devil and his sons doing their father's work are cruel, and doubly cruel. The rivulets that flow from the devil's fountain and through whom they run are void of sympathy. I have just read of the doctors who attended the late President in his affliction. Oh! what a den of foxes and ravenous wolves are these grasping lawyers and doctors. Why, you would think they would devour the Government funds and not leave a cent for the poor-house clamorers. And I saw in the *Weekly Telegraph*, of St. John, N. B., March 29, that the Government Supreme Court Bill is quite an extraordinary measure. (From this quarter we may expect a grabbing measure to get gain for some of their favorite party.) It provides that twelve judges be selected from Quebec bench, to be appointed and sworn as judges in aid and on trial of any Quebec appeal before the Supreme Court of Canada; and two of these judges are summoned to sit with the Supreme Court to try such appeal. (They are to be paid a salary for this.) But we are not told who is to pay their salary. Is it you and your party, as it pleases and serves your friends? or are you going to burden the toil-worn laboring class to please you and benefit your favorites? And I ask you, Would you call this godly, truthful, righteous justice? Could Satan treat his slaves more cruel? But we need not care so long as we have God's word for the foundation of truth; and he says, "You are of your father the devil, whose works you do." It is awful to think of such unjust judges—there is no sympathy in them. Another of the same class of Satan's pride-wine ventilators is recorded in the same paper. Sir John A. Macdonald denied the truth of a statement made in the *Toronto Globe*, to the effect that Mr. John Shields had paid General Hewson \$2,500 on his account. He said he was very ill at the time General Hewson brought the action against him, and the doctors told him it was dangerous for him to go to Court. (O, ye doctors, you know how to keep one behind the trees of the garden). Mr. Shields offered his services, and made an agreement with General Hewson, who abandoned the suit on the payment of the \$2,500. This was paid, but not by Mr. Shields. He (Sir John) paid it himself, and got clear of the scrape. There should not be one of these lying deceivers, with sleight-of-hand and wire-twisting words; and often the old blinder nerves them to lie and contradict themselves; and he blinds us so that we cannot see their cunning trickery; and then as the Scripture says, "If the blind lead the blind, both shall fall into the ditch." But there is no alternative for us but to get clear of

these sleight-of-hand men, whether they be Conservative or Liberal. Let us have the truthful, honest man, and let us get them out of the working class—the supporters of our Dominion. We should wake up and look out for these sleight of hand, cunning men-pleasers who make gain from every quarter and make slaves and burden the working class—their conscience seared, without sympathy or justice; and out of the poor man's earning, his sweat and toil, they fill their bags and feed their flesh, driving about with great display, and with fair speeches and Judas' kisses betray the simple and impose upon the ignorant farmer, who know little about their deep laid schemes and bribery plans. And to think that a great many of these slaveholders, by their sly cunning, have made themselves rich by getting the earnings of the toil-worn man. Oh, such cunning! as if the judges were not competent to try the cases of the pleas. They would not say that; but they say they want them to sit on the bench with them. But they solve the problem themselves—they are to be paid a salary for this. How like the old father of the firm, the god of this world; he would endorse it; but the God of justice and equity would not. But their Judas' bags will soon burst (as they did before) and their bowels gush out, and how awful to view and get the stench. But it might be like Judas, put an end to life rather than witness and endure it. But the just Judge will send them to their own place, for such fruits born on their deceitful cunning the Son of Righteousness would not accept to ripen for the granary of heaven. So they must go to their own place and among their own class to carry on in the dark, and as they lord it they may breathe in their element forever and ever, where the sun born of the Son of Righteousness will never dawn—as the Scripture words it, “into the blackness of darkness forever.” (Mind I borrowed it.) Who is so blind as those that will not see these wire-twisters of words, that can say they were always protectionists? Very true, when pleading for the poor; but a low tariff was sure to protect itself. And when they changed their sentiment and plead for a high tariff and for more money to command, some people never doubted their truth. He protected himself; but a great many people did not believe that multiplying taxes on the poor man was the way to make him rich. To hear them talk you would think that every manufactory and other ndustry owes their rise and progress to their N. P. taxation. Now, I ask you, Have you done the least thing for these factories? Did you ever haul a load of stone or brick to assist in building them? I never heard of the least thing you ever done for one of them. But I have heard of Satan's pride-wine ventilating by farcical boast what they have done and how well they have done it. Now, away with all

those proud boasters. Every common sense man knows that all these industries owes their rise and progress to the man or men that had the capital and their enterprising courage to prosecute the various businesses; and these men know well they are not indebted to the N. P., nor me, but to their own capital and their own enterprise; and I pray God's blessing on all their honest industries; and they owe all to God, not to me nor any other man, when God has given you the means and brains to carry on your business. This is a world of ups and downs, which mankind has no control over; and for vain man to presume to solve all God's problems, and unravel and explain all God's mysteries, I believe it is as well to be content to die in our ignorance as to attempt it. When I was a small boy, seventy or eighty years ago, that year the people could eat as much more as any other year in their lives, and the servant man said he was ashamed that he ate so much; but it was not so the following year, and no one could tell why or how it was, and many tried it; and after that we planted the potatoes, and a month of dry weather followed, and a great deal of the seed dried up on the high land, and we had not half a crop; but we could account for that. And in this world of ups and downs, under the supreme controller of events, there have been many changes. I have known the time when a boy or girl weaving could earn one pound (£1) a week, and about two years afterwards they could only earn ten shillings (10s.) per week; and then the soup houses were got up to supply the wants of the poor, and the wealthy people of the country took great pleasure in supplying their wants—just such as was administered to St. John in their great calamity. (How different to those who would shut up their bowels of compassion against them). And it is only known to Him, the whys and wherefores, who holds the winds in his hands—who ventilates it at His pleasure, or hushes the tempest to a calm. Could any man do that of himself? Oh, no. In his best estate he is but vanity. The style of my Lord's teaching differs very much from the world's. who pile up language and make a display and outcry, and get a return from the audience, greeting them as Rabbi and Master in the market place. But He taught His disciples opposite to that order and system of teaching in His sermon on the mountain; and here he takes their attention from men's say-so's that they heard in olden time, and calls their attention to the Sun of Righteousness that has risen among them, and attend only to what he has said unto them, and dismiss all other contradictors of his word as vanity and liars. (God's word is only to be depend upon, and all contradictors to be dismissed). And the (2) style of our Lord's teaching was to give Goliath sin a blow in the head. Owing to their pride and their honor

seeking and their bad characters and hypocrisy he gives the sentence: "Ye shall receive the greater damnation." (See Matthew 23: 14.) There is no display with Christ's plain style of preaching to the characters; and (3) Christ commissioning his angel, after he went to heaven, to teach John his style of teaching and preaching to the churches—if they are good give them credit for the character God approves of. (See Revelations 3: 4, 11, 12.) God's style of teaching to the opposite (Revelations 3: 16, 17): to the church of the Laodiceans (19) he calls on them to repent and get mercy. God's unchangeable style of preaching (see Rev. 22: 18, 19)—read it as from the God of heaven, through the channel of the angel and John, the awful rewards of punishment at the end of this book, and the despisers that alter, add, or diminish, their names are erased, or the plagues added to all the amenders or alterers of the Word of God. And the god of this world unchangeably the same wants to make it a lie, and his ministers changing and amending it all the time as they fancy by their superior scholarship—as if God didn't know their superior classics—and the last of the plagues are added to the despisers of God's Book.

I have always pleaded for the Bible to be a school book, and the citizens allowed the Bible to be in the schools, and the National Board came and would not allow it in the schools. A noble Church of England minister and I being members of the Committee we kept it in our school till I left. I believe there is no book to equal it for a school book; it is fit for the kitchen, the closet, the bed-chamber, the drawing-room, the dressing-room and dining-room; it is a good companion in the wilderness; it speaks nothing against any clime or country (but against the sin committed in it); speaks against no man, sect, party, or church, but the sin committed by their members. Those seven churches of Asia proves it; it is their flesh-lusts sins separates them and their God. This book brings no charge against any one's name, clime or country.

Here again God, unchangeable, accepts the true character. He that loveth God and worketh righteousness is accepted of him. God is true and every man opposed to him is a liar. And the old liar and his sons will entirely fail to prove God a liar. All the attempts have failed these thousands of years to do it, but the devil with his tree of knowledge will have them fancy that they have acquired great wisdom from the parent trunk, but the deceiver has supplied them with his pride-wine to madden their brains so as to correct God's mistakes and prove him a liar. But with all the devil's and his ministers' attempts they have never done it. And I would say where was or is now the largest and most learned House of Assembly

but what they had to go back and correct their mistakes. Yes, and amend their own laws they made last year. Such is the shortsightedness of fallen man of the future. With his self-importance he imagines he has a wonderful variety of talent in himself. But God speaks divine truth: that all the wisdom of the world is foolishness with God; and I have felt grieved at the Government of England for permitting the Bible to be removed from the children's hands in school, and if they were worn out I think the Heavenly Father would allow some means or funds to be raised to get them another word of his will to read of Christ's fountain opened on the Cross of Calvary to wash and cleanse us from all sin—as no other fountain of words or water could do—for if it could it would cast Christ's fountain of living water in the shade.

I heard of a question asked the Queen: Wherein consisted the greatness of England? And the Queen replied it consisted in God and his Bible, and I believe that a righteous God would exalt any nation, but the reign of Satan and sin is a reproach to any people, and I hope England will amend that law and never allow herself to be shorn of her greatness, but glory in the God of the laws of nature and grace to reign over and govern us in righteousness, truthfulness and happiness. I see how this God of nature provides for the baby. He makes the glow of natural affection spring from a mother's heart. She delights to wash, dress, and give them the warmest spot for their comfort, and the breast-milk to nourish them that they may grow, and caress and kiss them and enjoy their crowing and glee as if they were the greatest orators of the day, and all bestowed freely and not a cent to pay (and who but the devil would find fault with such a government of nature), and as a God of grace he gives his word that spirit and life, and invites them to eat and drink abundantly oh my beloved little ones. And he took babes in his arms and blessed and approved of them when others, presuming they were wiser and knew more than he did, denied his government, but he never changed, but reproved them by his displeasure. And as freely as ever parents give he gives the sincere milk of the word that they may grow thereby (but in insincere, hypocritical words of any man there is no milk). And we are always to obey his word—that is, trust not in man nor in the arm of man in whom there is no stay. And I do feel bad that the Bible should be supplanted by books of men's invention, and writing novels to entertain and carry away the young mind until at last they want to read nothing but about the things of the world, and the body, with its interests, pleasures and honors, is sought after, and the poor soul left to starve in the midst of plenty. They are invited to come and take of the fountain of life freely

but their early habits have so filled them that they have no taste or appetite for Christ and his word which is milk and nourishment to the soul. And most people know as well as I do when the young mind is cheated and defiled with dancing, balls, pic-nics and great displays in vanities here, and then fancy and imagine the next meeting will far excel the former ones, and thus the devil makes us one of his ministers, and we begin in the A B C of his sins. There is no harm in the that innocent jig, and we go to the ball; there is no harm in a little innocent glee, and we go to pic-nic displays. It is not so bad as others who go about carrying stories and making mischief among neighbors. Don't you know this as well as I, justifying our little sins by others that are greater. The devil wouldn't allow us to consult God's government and law book at all, but compare themselves with themselves. But why go into either higher or lower classes of sins, for neither of these sins will do soul or body good either for time or eternity, and in the end lost. Then why not obey the command recorded in the best book in the world and by the best friend in earth or heaven. Jesus loved us to the death. First seek the kingdom of heaven and its righteousness, and all these things secondary will be added unto us. Why not put the best book from the best friend on earth or heaven first in the babe's hand, and last beside the head on the dying pillow in honor of our best friend and truest Saviour and never second again. And when earth and friends, and the best meats are ordered and cooked, and the best physician's skill and medicine fails, then God's word timely comes to his suffering servant: Now when your heart and your flesh shall fail, I will be the strength of thy heart and portion forever. (Oh! blessed word of God forever; sure never man spake like this man). Again I turn to the other side of my experience. My old grandmother, an old Presbyterian, and one of the best kind—the finest of the fine—bought me a new suit of clothes for committing to memory Christ's sermon on the mount. (Matthew v, vi, vii.) And I still revere my dear grandmother's memory, and I thank Jesus for such words from his lips. And I believe if there was no more reward of his teachings but these chapters (and I believe them, and seek to get the grace of God to live and practice them), there never would be a soul lost, nor a gun raised to smite his brother, nor the fist of wickedness to give a stroke. We would be all Quakers in this sentiment—and blessings on them, and may they ever prove true subjects of the Prince of Peace; and if Ireland would obey the Prince of Peace there wouldn't be one life lost by musket or ball. The Prince of Peace would keep them all in peace. But the devil, the opposite, the murderer from the beginning, would have his sons with their father's nature to

murder all that would not submit to their supremacy, and, like father like son, doing their father's work, murdering and proving themselves his offspring by the same. And I often feel grateful for committing these to memory, and often when I did not want to think of them, yet his words would reflect and have a resurrection in my memory, on which I reflect again and again with pleasure. Therefore I still wish to honor God's book to be first and last. When I was ten years old I gave up all dancing and pic-nic displays in vanity's fear. I now inscribe a piece of poetry. The tune—"Home Sweet Home":

We won't give up the Bible,
 God's holy book of truth,
 The blessed staff of hoary age,
 The guide of early youth;
 The lamp that sheds a glorious light
 O'er all the dreary road—
 The voice that speaks a Saviour's love,
 And leads us home to God.

We won't give up the Bible,
 For it alone can tell
 The way to save our erring souls
 From being sent to hell:
 And it alone can tell us how
 We can have hopes of heaven.
 And through a Saviour's precious blood
 Our sins may be forgiven.

We won't give up the Bible,
 For pleasure or for pain;
 We'll buy the truth and sell it not,
 For all that we might gain;
 Though men should strive to take our purse
 By guile and cruel might,
 We'll suffer all that men can do,
 And God defend the right.

We won't give up the Bible,
 But spread it far and wide,
 Until it's saving voice is heard
 Beyond the rolling tide;
 Till all shall know its gracious power,
 And with one voice and heart
 Resolve that from God's sacred Word
 We'll never, never part.

I borrow all poetry, and surely I must be excused, for my experience in early and ripened years, my training school and seminary has been the Bible, with God's spirit its interpreter to make it plain. And to exalt the Bible and its Author I don't think requires an excuse, but exalt it as first and last and best of all. And its Author, the Alpha and Omega, the first and the last, our strength, part and portion forever.

And in Ireland there was a great cry about the Inspectors and the Assize Commissioners in their generalship managed to get the most of the money to themselves, and the schools got little benefit. Then they got it arranged that one or two ministers of the parish or locality would spend half a day with two or three of the committee and some of the parents of the children, and by this means helped many of the poor people to get their children schooled. And the ministers were faithful, and the plan worked well. And I think our Dominion should adopt the same plan, seeing the great debt that is on us of interest and sinking fund. And let us be honest and ever remember the voice and command from the higher court—the legislative house of heaven: (1) I command you to owe no man anything. (2) Provide things honest in the sight of all men, (not in the dark). (3) Do to all men as ye would have them do to you under the same circumstances. And I think a third class teacher would do the country very well. A plain English education would do the country very well, if they were made perfect in the five common rules; and I got that length, and with practise I was competent to keep a grocery store and drapery and bleachery, and farming, and to adjust the accounts of all; and I preached more than the rector of the parish, and that freely. I never got one cent for twenty-five years in Ireland. My Lord placed me in very favorable circumstances—neither poverty nor riches—and still I was able to pay twenty shillings to the pound, first and last. Oh, how much I am indebted to my Lord, my love, for his loving kindness to me. And it is well.

It shall my glory be,
Let who will boast their store,
In Time and in Eternity
To owe thee more and more.

But Satan would blind us, and bring us into debt for our deep studies and constant preaching and fine selected words, and travels night and day with cries and tears. Oh, Satan, thou blinder and deceiver. I answer for Jesus The sympathy that produces the cry you owe to Jesus. Yes, the cries and tears for lost sinners. You borrow all from Christ's fountain—the evergreen in nature's garden. Paul was a noble man with the bloody settlers of the high priest (without sympathy and compassion in the devil's army), but Jesus met him and enlisted him, and gave him to know his natural state was blindness. And when Christ the Sun of Righteousness arose on him and the scales of nature's darkness fell, and the divine nature entered his body and made it the temple of his residence; and with Christ's new creative power he can travail in pain and truth for their deliverance. Christ the true vine produces its

own nature's fruit and strips man of all self dependence and pharisaical boast. I here insert a hymn (I borrow it) to exult Jesus' plan of salvation. Touch him by faith and you have the virtue; or, like the bitten Israelites, by a simple look God took the poison and death out of their flesh and restored life.

And have I naught to do
My precious soul to save;
Oh, tell me, is it true,
That God says just believe.

To Him, that worketh not,
Is God's most blessed word,
You may be saved upon the spot,
And righteousness conferred.

The dreadful curse He bore
The bitter cup He drinks,
The waves and billows passed him o'er
When He on Calvary sinks.

And now he lives on high,
God's righteousness displayed;
He lives, and never more to die
In majesty dread.

Thus God now says to you,
And all the world as well,
There's not a little more to do
That saves a soul from a hell.

Atonement now is made,
God has been glorified,
Believe, for he has surely said
You shall be justified.

"Verily, verily, I say unto you, he that believeth on me hath everlasting life: I am that bread of life." (John vi: 47.) I was just reading in the *St. John Telegraph* of April 5th, 1882, a speech of the Hon. Mr. Laurier. It was a powerful one, appealing to the House to repeal the obnoxious and iniquitous taxes on the breadstuffs and fuel of the people. Sir Hector Langevin replied briefly. He did not dispute any of Mr. Laurier's statements (so he accepts of them all as being just and right), but he contented himself with saying, "That the people were willing to pay the entire taxes on account of the prosperity caused by the National Policy." Now, are not these sleight-of-hand time-servers? It also states that "A Mr. Bill of Queen's County, N. S., was in the House at the time but shirked the vote." Again, it is stated here that Mr. Burpee, of St. John, paired with Mr. McCarthy. O, what dodgers these men are. But to return to Sir Hector, who says that he does not dispute but that the taxes should be taken off the breadstuffs and the fuel, and believing in his conscience it is

just and right; but he has forfeited his conscience, or otherwise upon the pillow of these blind guides' assertions he rests his conscience, and there reposes, being satisfied owing to the prosperity caused by the National Policy. So, Mr. Langevin, it appears that you had your conscience in not disputing with Mr. Laurier, and here you are agreed that it would not be right to take the taxes off breadstuffs and coal. Now, in possession of your conscience, your judgment is to take away the taxes off flour and coal that the poor use so much of; but like a snake's twist you give up your conscience to those who have said "they are willing to pay the taxes on account of the prosperity caused by the National Policy." And you gave up your conscience that accepted justice, righteousness and truth, and shy off and rest with the blind, deceitful party to take your ease, without a conscience of justice, righteousness and truth. Why, Sir, you are not fit to sit in Parliament and legislate, void of a conscience that is righteous and true. The Scripture tells on such men as these: "A double-minded man is unstable in all his ways, and fit for no office." And taking the votes of the House, I see there are but forty-seven in favor of taking the duty off the poor man's flour and coal, and that there are one hundred and twenty for keeping the burden on the poor man. And is it possible that all these have given up their conscience as the aforesaid, without a conscience, and joined a party that twist and shirk around to anything that serves Satan, flesh and self. And the father of the firm is the serpent that twists around in various shapes, lying and telling truth, as it serves him. Now, Satan and his ministers always get on best when telling lies and then covering them over with some things that are true; and it is said one liar makes many, for "if the blind lead the blind, both shall fall into the ditch"—and it is likely the next fall will be into the blackness and darkness forever. This book of truth gives us all a truthful warning; and I intend to keep on the foundation of Bible truth. Now, let us try and find out where these men got their truthful knowledge that the National Policy has so enriched them that they are able and willing to pay all the taxes in consequence. And if this is true, I would say to the N. P., multiply, increase and multiply, until we get clear of our Dominion debt, for it is a fearful thing for any just and honest family to be in debt; and this class of men are always looking out to obey God's command, "Owe no man anything; provide things honest in the sight of all men." We would have little trouble in the world if the people would square their lives by the upper God's law book, and not trust to man's sayings and thoughts, and fancy they are true. And I see Sir Hector Langevin and his coadjutors number one hundred and twenty, who have

made their pillow and rest on the assertions with comfort and ease in consequence of the N. P. making them rich and well off; and they have given their consciences and rest on the assertions without one proof but think-so's and say-so's, and they are not truthful, but misled—like myself. I have been supporting Mr. Tilley for thirty years on the ground that I heard him plead for low taxes and sympathy for the poor man; and at the time of Confederation I supported him when I heard him say our taxes would not be any more, but only a re-adjustment. And I believed him, and pleaded his statement and advocated Confederation. In my blindness I did not see in the dark. (But I never dreamed of the bag-filling cunning afterwards. It seems I was as blind as a bat buzzing about the house when the sun sets.) And believing what I had heard I caught the infection and became one of the scabby sheep and spread the lying corruption around. But when I heard them before the last election, in the city of St. John, pleading for a little tariff—only a few cents on a barrel of flour, it does not signify, &c., I thought if they got into power, making light of little things and multiplying them, the poor man is burdened, and they will touch them. Then my eyes were opened and I got out of the dark, and I am no more guilty of aiding and assisting the band to rob the Treasury; and again, would have robbed the man he gave his pledge to of two thousand five hundred dollars, but a law clause took hold on him and he had to pay it—if the *Telegraph* tells the truth, and I think it is as true as any of them. And I intend never to be led by the nose more than by the understanding. And if there was not a man in the Dominion to stand with me, I will stand alone and wrestle against flesh and blood and die a martyr on the plain before I beat a retreat. There is plenty more as well as I that have got their eyes opened, and see that they were deceived by fine speeches and Judas' kisses and see how they have grown to maturity—one hundred and twenty fixed and determined to keep the heavy taxes on flour (the poor man's support), and on his fuel, his comfort in cold winter nights. There were stopping tunes before, but here is one hundred and twenty playing in high key notes—taxes must be kept on the breadstuffs and fuel—which the rich man never feels, or those that take a step in the dark to the Treasury and pay it, and pay for pleasure trips as well. But the poor man must earn it and bear the burden, and in return get chaff-words (without any wheat or flour in them) that the N. P. will enrich them and enable them to pay all. I ask, How would God treat these assertions? He would treat them with detestation and abhorrence. And, to be like Christ, every Christian man will do the same. And I would wish to show these dupes in the

dark, where I was myself when I put faith in the lying assertions—a compost that soothes Satan and selfish flesh-feeders. Well, let us try the case—for example: Here is a capitalist that comes and brings one hundred thousand dollars with him, and he builds a factory. Would you believe the man that would tell the capitalist that he owed all this to the National Policy? No; they must be in midnight darkness that would make such assertions. Again, they want the inside fitted up with machinery. Did the N. P. ever give the price of a belt to run the machinery? No; it owes it to the man and his capital. Well, it wants another capitalist with ten thousand more; and he comes and buys wool or cotton and carries on the business. Now the N. P. comes forth, and I am not warranted to state that it ever gave one cent. The truth is, the man and his capital that built the house deserve the credit, and the man that got the machinery deserves credit, and the man that bought the woollen or cotton deserves credit, and not one of these is to take the credit of the other, but all of these jointly have and deserve the credit; and the N. P. comes up, though not a cent in the firm, and wants to rob the capitalists of all the credit and honor, and tells them that they owe all their prosperity and success to it, for it enriched them all. Would you think that the old father of the firm could excel his sons for story telling. And again, my blinded co-workers, I warn you, and Solomon says, “An open reproof is better than secret love.” And as the old, old true story book says, “He that hath joined himself to a harlot is one with the harlot.” Well, the truth is (you and I got it from head-quarters), that if we would join Confederation our taxes would not be increased but merely re-adjusted. And here we concurred and joined the harlot, and pleaded and encouraged all to join for the benefit they would receive from the N. P. And we were exulting and telling of the great benefits that are derived from Union with the N. P. So, in our blindness, we depended upon them for truth; and now they are existing on their own lies, returning back to them through us, and they have accepted them and make them their pillow to rest at ease and repose on. It will be a poor pillow in the death-bed scene, resurrection morn and judgment day. It is a pretty fix we have got in by our blindness—such a hornet’s nest—otherwise, joining the harlots. I have left them, and got out of the devil’s snare, and I would not give one of them a vote or aid and assist them on any account to help on bribery and deception. Again, I would like to shed a sunbeam of light on these dark minds, when I hear them say, O, what fine markets we have, and what a fine crop and abundant harvest we have reaped, and in their darkness attribute it to the N. P., and fancy it has ploughed,

harrowed, manured and provided the seed; but the truth is, the toil-worn man has done all that, and the N. P. would rob him of the credit—yes, and rob God, too (like the father of the firm), and imagine it sent all the dew drops of the morning, and sent the sweet, gentle air to refresh the crops, and also the enriching showers of the early and latter rain to mellow the soil and increase the crops. Yes, and they would bring God and the sun he controls that ripens the harvest for the granary and barns into contempt; and I confess I was robbing God and everybody else, and giving it all in my fancy to the N. P. I see it is an awful thing to believe lying deceivers; the end must be sorrow and death with the devil's proud nature. This old, old truthful story book may be put out of sight or thrown overboard, but I can get none to tell on Satan and self to equal it. In the days of Christ the devil had the Pharisee with his proud boasting making little of the humble Jesus, and in the face of the Son tell him God was their father but Christ had a devil. That proves they are of the old father's race and lineage. And again, in their blindness they would tell him he casteth out devils by Beelzebub, the prince of devils; and the devil and his ministers would rob Jesus of his power and glory and give all his honor to devils. These are the fruits which prove their family relationship, and the devil's nature the process. There is no counterpart in this—it is the Fenian nature of the family below. And I do confess there is no finite minds capable to make laws to please the family of mankind. (Oh, what would I do if I had not this old, old Bible, that tells us of Paul praying to be saved from unreasonable men—these overgrown, gormandizing graspers.) And I believe God could not by his attributes of justice please them. Some would dethrone him, and take his seat, and fancy his laws excel for suitableness and convenience. The laws of God are righteous, equitable, just and true, and not an error in them all if rightly applied—they are all made for the interests of peace and happiness of the subject here and forever. And there can be no suspicion of error when the lawgiver wants to benefit the subject at his own expense. And why will we not more and more read and delight to study and rejoice in the benefits while here that we may enjoy them hereafter and forever. (Here I borrow this hymn of Jesus and his love):

Tell me the old, old story,
Of unseen things above,
Of Jesus and his glory;
Of Jesus and his love.
Tell me the story simply,
As to a little child,
For I am weak and weary
And helpless and defiled.

Tell me the story softly,
 That I may take it in,
 That wonderful redemption,
 God's remedy for sin,
 Tell me the story often,
 For I forget so soon,
 The early dews of morning
 Have passed away at noon.

Tell me the story softly,
 With earnest tone and grave;
 Remember I'm the sinner
 Whom Jesus came to save;
 Tell me the story always,
 If you would really be,
 In any time of trouble,
 A comforter to me.

Tell me the same old story,
 When you have cause to fear,
 That the world's empty glory
 Is causing me to clear;
 Yes, and when that world's glory
 Is dawning on my soul,
 Tell me the old, old story,
 That Jesus makes me whole.

I believe the chief end of man is to glorify God and to enjoy him forever. And another edition says to glorify God with our souls and bodies which are his. And who should have the property but the purchaser (agreed it is just and right). I feel like David—to give Goliath sin a blow in the head when he wants to make inroads on Christ's blood-bought property, and people hell with them.

I saw in the *Telegraph*, St. John, "1,000 agents wanted to sell visiting cards, ecarte, yum-yum love-letters, comic and mixed cards, scrap pictures, chromos, toys, books, water pens, tricks, and all the late novelties; outfit, three cents.—A. W. Kinney, Yarmouth, N. S." I was sorry when I read it and thought: There is one thousand persons wanted to carry round this trickery stuff to feed corruption and vanity. I believe that half the agents in our Dominion do not spread Bibles among the people; but Satan feeds the young minds and lays the foundation to train the young minds to gaze and admire and delight themselves, while the gaze and admiring is the world's perishable death-stricken material that must decay. By and by your glassy eyes, when death chills them, cannot discern one shade or color in all the flowers that have bloomed. And we are without excuse, for God's old, true story-book warns us and asks, "What will it profit a man if he gain the whole world and lose his own soul?" Lost! Oh, pray like David: "Turn thou away my sight and eyes from viewing vanity."

Yes, and believe God will enable you to despise and abhor all the display of vanity and trickery. Oh, parents, do your duty. Let the foundation be laid on the old-fashioned Bible, that commands us to "seek first the kingdom of God and its righteousness, and all these things will be added unto you." Let us ever remember this blessed book and obey the command of our best friend and true lover who says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." We have a right to obey our Maker and Ransomer, and train our children to honor and obey him above all. And though some may rebel, let us keep our conscience clear that we have done our duty; and lament like God, who said: "I have nourished and brought up children and they have rebelled against me; but the rebels will meet it sooner or later." And let us keep clear, and warn, admonish, and rebuke, and this will prove in the day of judgment that we want to save them. And as Jesus always exposed his servants' sins to bring them to conviction and save them, I wish to follow his example.

I heard long ago that John A. Macdonald was a very poor man, and I did not know anything about it. But here it appears stated in the *Globe*: John A. Macdonald says he is a poor man. The *Globe* states his income:

As Prime Minister,	\$8,000 00
Sessional allowance.....	1,000 00
For the Trust and Loan Company, ..	4,000 00
Interest, \$80,000,	4,000 00
Income from rents,	3,000 00

Total per year,.....\$20,000 00

I have often heard people talk of those old generals who knew the way of the covert and slip in the hand and run off with the booty. This brought to my mind how my brother and I got acquainted with the cupboard and watched our opportunity to get to the bread and butter and cheese; then we would commence bag-filling and flesh-feeding; and when mother would bring us to account and apply the rod we would reason her out of it and tell her she has five or six more cheeses not touched; and when she would smile we, with our cunning, would laugh mother out of it, and instead of laying the rod to us she would lay it by with this threat, "If you do it again I will whip you." But we were like the sow that washed, and the dog that returns to his vomit. Mother would tell us we had plenty and was in no need—it was only making waste, which is wrong, and wrong is not right.

And you all know this as well as John A. Macdonald and

myself. It is the devil in our flesh, captivating and blinding us that we might destroy justice, righteousness and truth—yes, and our own souls, too. It is awful to think that this is our state when led captive by the devil. But mother had a way to keep our intruding hands out of the cupboard; and so the laws of our Dominion should be based on justice, righteousness and truth.

I read Mr. Burpee's speech in the *St. John Telegraph*, April 26, 1882. He shows the wonderful extravagance of the Government in the abuse of the laboring classes. But what should we expect from these men who have given up their conscience and forfeited their judgment? If they have any conscience it is very likely it is seared as with a hot iron. And it has often been said that from the first day they stand on the hustings they begin to lie to serve themselves and their party (but not all). I think it would be well to be guided by divine laws to get truthful justice from. It directs us not to trust in man nor in the arm of man, in whom there is no stay. And it is awful to be governed by mob law or unreasonable men. It requires the cupboards to be locked and well watched too. And you who are candidates offer yourselves as our servants, and we consent to be your masters and pay you your wages, and what is the wages you want upon the scale of equality and justice. Well, I want three dollars a day. Well, would you think that would be according to the scale of equality? Oh, yes; I must be decent and pay my way; and it takes a good deal to keep us up. Well, we approve of our servants being respectable as their masters, but not above them. I would suspect you when you presume to travel on a first-class train; for we, the working class, with economy take the second-class and leave the first-class for gentlemen who have money to spend at will. And I think you will not suit us; for there is too much self-importance about you to serve us. God never allowed the servant to be above his master. What would you give me if I work faithfully for you? Well, if I could believe you, I will give you two dollars a day. Mr. Jordan got two dollars a day, and with prudence he lived comfortably.

Our Dominion is like the man that fell among thieves and robbers, and is stripped and sunk down with bribery, as I hear a great many say. (The devil's invention—to be filled with his dust). It is sunk in debt, and is burdened with paying interest and sinking funds; and under these circumstances we, who are lovers of our noble Dominion prove ourselves truly interested in the rights and honor of Britain, and proves that we are equally interested in the peace, happiness and interests of all her subjects at large—not one made easy and the other oppressed and burdened; and let ours never be the display of

mock hypocrisy and mock etiquette of the day—chaff words, without a particle of wheat in them; and under these circumstances I think every true Briton would allow himself to sacrifice a little and take \$2.00 a day. And when Mr. Jordan done with it, and was comfortable, so should you be, and I think there is not a more honorable man among them than he is, for I have been acquainted with him many years, and never found anything low, mean or grasping with him; but he would always help the poor people to settle their difficulties and not go to law. (His memory and all such I still respect.) And I would take great pleasure in supporting such men as these, that are true supporters of our Dominion (not robbers of it), and take an interest in all the branches of their family's well-being, without hypocrisy or deception to show themselves above all these low, mean, selfish, wolfish graspers, who love to carry on their trickery in the dark. But there is one eye that sees them, at whose bar they will soon appear unclothed, without a cloak, in the bright rays of the unclouded sun. Only I am too old I would offer myself for Parliament; but it would grieve me that I could not do justice to my constituents at this time of life, and prove to them all that I could live comfortably on \$2.00 a day. And I would prove myself to be like that noble man, the apostle Paul, who said, "It is not yours I want, but you, to love God and be happy loving one another," and serve the general interest of the whole of our Dominion without hypocrisy or guile, fraud or falsehood; and I would oppose these wolfish graspers, that are a disgrace to his noble creation; but they have left God, and they have made a poor change, to become the devil's captives at his will; and he has nothing to feed them on but dust and death-stricken material, and when God sets the world on fire the devil is sure of the whole in the end. But still, while we are here, we should strive to make ourselves useful in some portion of God's creation, for he never made one to be useless and a disgrace to him or a pest to society; but when Satan tempts them, and they conceive to him, he begets them and brings them forth in his own true begotten son, full of fraud, falsehood and deception, and with the nature of his father with his cunning sly he strives to keep the outside washed white to hide and cover the stench and corruption within. The less we have of these show of boys in our service the better, and I know that, long, long ago—they want to be impostors. O let us beware of the serpent's sting; for he does not act contrary to himself, for he will surely spread his infectious poison. But the gentleman of honor, truthfulness and justice must be a lawful man, whether servant or master; and the lawful servant has no right to take one cent from his master without accounting for it;

and the government of earth and heaven has placed us in that office, and your own confessions on the hustings proves it, when you profess to be our servants and acknowledge us your masters in broad daylight; therefore we hold you amenable to us as your masters, and we being placed in office by the high courts of heaven are bound to support the general interest of our Dominion (not the parish interest). And one of the masters that would know of their servants, on the sly, to carry on in the dark their trickery or bribery plans, and aid or assist them in carrying on their deception, he dishonors the two sceptres that gave him his office, and he is a dishonor to the Dominion family to which he should belong. But betraying them he deserves no place among them; since he has become the hypocrite and deceiver he is one with the clan he has joined. I don't care they were my father or brother, I would expose them and throw them overboard, for they are not fit for honorable society, nor should be allowed a seat in any Parliament to legislate where men of principle and honesty sit. I never read the papers very much until lately, and I never thought there was so much fraud, lying and corruption in the Government as there is now; and I would wish to scatter some observations to assist others in the family to get rid of their corruptions. Then others would say, What signifies all you could say or write? Well, that is true in a certain sense. But having a place to fill in the Dominion, I might write some things that a more fruitful mind could take up and improve on. And I can say, I have done my duty to the Dominion family. And then I have the answer of a good conscience toward God. I would say to all the working class, the supporters of the Government, Let us stand side by side to a man, without compromising with either friend or foe, and let us be faithful, truthful and firm, and we can put in whom we please.

For these sixty years past I have been hiring servants, and I always had half of the bargain making. It is unjust and unreasonable for a servant to impose on his master and make his own wages. But I have known servants to say, Well, I think it is too little for me; but after you try me if you think I am worth more, will you give me more? And I did give him more for he deserved it, and I have known several masters to do the same thing. The master has pleasure with such servants as these, who are prudent, industrious and careful in putting everything to its best use, thus coming up to the command of our Lord, to gather up the fragments that remain, that nothing be lost. There can be no error in obeying the true statute—the natural government. My Lord made a bargain with his servants to give them a penny a day—that is less than we give you—and he went out at different times and bid them go work,

and whatever was right he would give them. And it seems that he wanted none to be idle, that he wanted no high-minded proud boasters or lazy loafers in his work; the greedy grabbers could not gain much in God's service. How opposite is the god of this world to the God of heaven! The devil will have his wolves grasping and devouring all before them; and the old blinder keeps them in the dark, looking every way to seize their prey—to glut their fleshly appetites every day. And the poor soul, when it cannot live on earthly death-stricken dust must starve and die, for its food and nourishment is only to be found in every word that proceedeth out of the mouth of God.

It is awful blindness to think that a death-stricken world can give life to the soul. No; the body is only the soul's lodging-place. The body owes its life to the soul that lodges in it. We hear of the flesh rising against the spirit and the spirit against the flesh, and the spirit gaining the victory over the flesh. It takes it up from earth to sit with Christ Jesus in heaven. If the flesh gains the victory it will drag the soul into all covetousness—to lie, pilfer, and betray. It will sink the soul down to low dens of disgrace, and then to the blackness of darkness forever, such as is recorded in the twenty-fifth chapter of Matthew. Here we see the old father blinded the wicked servant to attempt to make God a liar as he attempted to do when he said, "Thou shalt not surely die." This is to contradict God and make him a liar. But God is true, and every man a liar that attempts to contradict him.

A little Irish boy asked if they will fizz on the gridirons of hell the way herrings and beefsteak fizz on the gridirons here. (What ideas children form?) I remember my father reading how the smoke of their torments ascend up forever and ever. And I remember asking him if they will be always burning and yet be never burnt. "Yes," said my father, "they will be always burning and never will be burnt; but it is a spiritual burning, for flesh and blood will never enter heaven or hell. The Maker must first make it spiritual to qualify it for either place." My father had reference to the man that the devil led captive at his will. But the Prince of Peace cast out the devil and made him a minister, and commissioned him to preach and tell his friends and neighbors what great things the Lord had done for him. And if Jesus gives his efficacy and increase to his preaching, it is as good as if he had spent hundreds of dollars in going through the colleges and seminaries where they learn the sound of words; and if God withdraws his efficacy it is nothing more than sounding brass and tinkling cymbals.

Another circumstance arises in my memory. There was a great meeting of the gentry in Ireland, and a young man wished

to go to witness the proceedings, but was denied admittance. He then tried to force himself in, but they cast him out. And when he came home they asked him what they were doing. "Just what they are doing in hell," said he. "What is that?" "There are taking in the rich gentlemen and casting out the poor." There was no entrance in hell for poor Lazarus; and in heaven there was no room for the rich man.

And it is said at home as it is said here, that they will not know you, but on nomination and voting days they might ask you, "How do you John?" I am sorry to say there is too much truth in what the boy says; but I differ with him, and I am happy by practical experience to do so. There was Lord Earl Stuart, of one of the greatest families in the north of Ireland; and Lady Stuart would associate with me, and invite me to sit with their family in church. And her son, the Honorable Andrew, no matter where I met him, he had the same courteous respect and like family similarity. They respected every one that was principled and pious. And I thank God for being a witness that when the rich seek they find that God is true to his word, and that he blesses and embellishes them with his grace and nature divine.

And I was acquainted with another gentleman, of whom it was said that he was richer than his Lordship, and I associated with him, and dined with him, and prayed with him, and we mingled tears together. He was quite humane and sociable, and respected those that loved and served God; and there was a Quaker, one of my companions, vastly rich. I heard he left fifteen thousand pounds to one part of his friends, and fifteen thousand pounds to another part of his friends, and his bleach-green and more to another part of his friends, and he loved every one that was principled and pious, and I visited him and prayed and commended him to God the evening before he reached his home; and having no other, he rested on the sufficiency of Christ's atonement and his grace sufficient to save him. And there was another fine, humane lady, that I often stopped and ate and drank with; she was none of these grabbers, for she loved God and her neighbor as herself, and she would scatter the money around let who will gather it, and would give ten pounds a year to clothe the Sabbath school children to make them comfortable for the winter. We see these are the heaven-born lineage, that when riches increase they do not set their hearts upon it, but use it, and not abusing it, and kicking it about among their hands and feet it is not likely it will stagnate the life-blood about the heart and cause its pulsations to cease to beat. And it is possible for every one under the policy, government, wisdom and strength of the God of heaven to do the same (my grace is sufficient to enable you

to do it), and it would be impossible under the policy and government of the God of this world to do it, for his policy is employing self in bag-filling, flesh-eating and drinking, with fair speeches and lying deceitfulness, and grasping the dust that they are not sure they can enjoy one day; and in the end the sentence is passed on it, "In the judgment of the great day it will pass away in flames of fire." Oh, how will the graspers feel while they hold to their dust! and the poor man who has not a cent in it will not have to lament the loss of it; and those that did not take the devil's sup and kept the graspers out and kicked it about outside of his heart, may say, Glory to God, he saved me from grasping the chaff which winds drive to and fro; away with it, and let it melt away in smoke and flame. And how is the state of those who have conceived to Satan and taken the sop and filled their bags in the dark with their thousands and millions, and Satan filling them with his pride-wine to hold on, fill and get more; and voraciously they go on, independent to the just and righteous laws of God and man, and hold to the death-stricken world, its honors, emoluments, pleasures and treasures, should they hear the sentence the Judge has already passed: "To you belongs the greater damnation." (See Matthew 23: 14; Mark 12: 14). Oh, think, in the end you have so much of your millions about you that you are loaded down with the weight of it. But God sets his match to it (and it must go with all the rest), and it kindles around you, and you cry out and scream, "I'm tormented in this flame;" and you have gathered so much fuel about you that you are burning and roasting, back and sides and all around. Oh, how true is God's Word: "What shall it profit a man if he gain the whole world and lose his own soul?" Why, worlds upon worlds would be a poor substitute for the Spirit's eternal life with the glorified ransomed ones in heaven. And some might think, by the way I speak and write, that I am condemning education. But it is the abuse of it I object to. And when a boy I was taught in that faith, and my eldest brother was going through college, but he died before he got finished. And I heard a man (who became blind when he was five years old) preach in Portadown, and he astonished me, and I was ready to say, like one of old, "Whence hath this man this wisdom, seeing he never learned letters?" I made enquiries, and I heard that God had converted him when very young, and he gifted him with a memory that when he would hear anything read he could repeat it again, and people took pleasure in reading Clark's Commentary and the History of the World to him; and with the gift and capacity of his memory he could not exhaust his fund of knowledge. Then and there I believed God's gifts and graces qualifies his ministers that

suits him to convey his blessings through. (2) And he never gave a command to any of his disciples to go to college to learn languages; (3) and on the day of Pentecost he showed his independence when he poured out His Spirit and gifted them so that they all spake in different tongues and told of the wonderful works of God (not their own, or any other works, but God's works). And (4) he calls his disciples to put his yoke upon them and learn of him to be meek and lowly in heart, and ye shall find rest for your souls. And here we see he gives his disciples no teacher nor foundation to rest on but himself; but Satan would want his angel light and tree of knowledge they got from him; but the inferior, with his boasted tribes, must bow to his superior. And here we have the only true foundation to rest on. What a glorious, blessed and divine policy and government is this of the peaceful, humble nature, without pride or vanity. It is the best for the present, the future, and forever.

And again, in the days when the ram's horns and silver trumpets were used as instruments to convey his will and power through. And God has proved his word true, in that he has made exposure of the weak things to confound the great and the mighty; and this is God's government and unchangeable policy, conveyed by himself in act and deed. He prepared the ram's horns, and he gave the efficacy and power by which the walls of Jericho fell. And all the trumpets and sounds of the tongues of men and angels are empty sounds without he gives the efficacy and acceptance. It is like powder without lead; it will never scatter the devils or lay the alien armies low. And again, see how God abhorred that proud monarch Nebuchadnezzar, that the devil filled with his pride-wine so that he would not know God his maker. And God was jealous for his humble nature, and would not allow the devil's proud nature to triumph over him, and he drove him from his throne, and by a miracle changed his human nature to brutal, and sent him to eat grass with the oxen. Here we see that God is the enemy of the devil and his proud sons. (And they must go to hell at his bidding—and who can stay his hand). Pride and humility are as opposite as God and the devil. The haughty heart he will not hear, nor him that looketh high. And here we prove God's word is true humility. God's nature and righteousness exalteth a nation; but pride and sin are a reproach to any people or nation. I heard my father tell of the King of England who, with one of his lords was taking a drive, and on the way they met an old beggerman, and he paid his obedience and bowed with courteous respect to the king; and the king returned his courteous respect to the beggar, and his lordship was astonished why he paid such respect to the beggar. But

the king said he could not allow any of his subjects to be more courteous and respectful than himself. How like King Jesus! who would hear a beggar's prayer and answer it and give him alms which none but he could give. See the contrast—the devil with his proud nature would pass him by unnoticed. And this has brought to my mind the time Princess Louise paid a visit to St. John, where I heard a poor little boy bowed to her with respect and she returned the compliment very courteously; and by her courtesy she has proved that she will not allow the poorest and least of her British subjects to be more respectful than herself. And I hope she will be like her Redeemer, who never passed by the poor, but condescended to men of low estate, and others in their place, while they do justly and love mercy and walk humbly with God, which is the policy of the divine government. And if we would make this the true mode to follow in our Dominion we would soon have a happy one, and get clear of the grabbers and wolves that cannot be satisfied, continually filling their bags instead of paying the just debt of our Dominion. But it seems to me it is the least thought of a great many of them; they put it off, and leave posterity to groan under the burden, not caring, so long as they themselves get free. But if we were rid of these hardened, calloused, stubborn, over-bearing grasps (and I believe there are some of them mixed up with both parties), I believe our Dominion Government would be a self-sustaining one. And I think it is well to have the two parties, for when they come in close contact they let out the hidden things of dishonesty which they by their trickery and bribery plans carry on in the dark, where the devil and those he has begotten and brought forth in his nature love to be—they never want a sunbeam's glance on them—they never want to come to the light, lest their deeds should be reprov'd. (I borrow this from the upper government and truthful policy which you and I all know and can endorse). And again, when I see and hear their speeches on the hustings they are like men half intoxicated with Satan's pride-wine, and giving glass about, and when their constituents gives a full glass carried in the brews, and hurrah! hurrah! their representative drinks it in, and returns to them another full glass, proclaiming that this is the proudest day in all his life, seeing his supporters all around him; and the excited brains give him a double glass again—hurrah! hurrah! And here we see that Satan's pride-wine is a common beverage on these occasions. And again, how foolishly they talk about protection. Why, I know it by practical experience since I was seven years of age, when I became my father's shepherd, and protected the sheep and lambs from the dogs and ravenous beasts of prey; and I have been to midnight to

find and protect them, and after all I have got some of them destroyed by the devourers. But protection we must have in the human family, for the voracious and strong would trample on and triumph over the weak and poor ones (for this is the devil in his nature in his subjects, displaying their supremacy as pope above all other gods they are. Yes, sometimes we need protection in our own families to keep the headstrong and high minded outside, and let the mothers and inmates administer to the weak, feeble and dependent little ones inside. (Like our Lord, for he never despised the little ones of his flock). And we may call ourselves the little ones between England and America; yet I am pleased to identify them as one family, in one house, under one, yet keeping up the partitions between them; yet as one family we live and move and breathe by him. And I can never forget the time of the St. John fire when the friends in Marysville and Bangor were the first to administer to the cravings of the homeless, hungry ones in St. John. And they would buy the meat and flour, and sit up to cook and bake it, and send it down by rail before there could be cooking apparatus furnished to cook for themselves; for which I thank them on my part in the sweetest, dearest ties of family affection—and it never should be otherwise.

I think we want protection at home in our own Dominion, not to be protected against paying taxes, for who is to pay the enormous debt and the great amount of interest and the sinking fund debt? We will have to pay it or be charged with deceitful villiany. Will the Conservatives pay it with the pride-wine of their National Policy? or the Liberals? who tell us they will do it when they get into office. Who is to pay all this great burden? The truth is the slaves and working-class of our Dominion will do it, for empty air and pride-wine assertions will never pay a cent of it.

I was surprised to hear that they have taken the tax off tea and coffee, and different things. Why, a few years back it would have shown their good sense to have taken it off then, when people were half starving, and not now, when the world is in full blast of prosperity. But as there is no escape we must pay the debt; and now, in good times, we want the taxes increased, and when hard times comes we want them lightened.

And I have been a protectionist in saving my father's sheep and lambs from the devouring dogs, foxes and wolves, who break down fences and at midnight seize their prey and suck the life-blood out of them. And as protection is my principle, should I not be consistent and try to save and protect some of the Heavenly Father's simple ones, that these class of dogs, foxes and wolves who would break down the fences of law and justice, and righteousness and truth, and with cunning sly

suck their blood and banquet on the last remains of the toil-worn man.

And Mr. Tupper, when charged with taking the poor man's money out of the treasury said that Mr. Mackenzie did the same. And this was his plea of justification. Again, Mr. Tupper charges Mr. Cartwright with taking money out of the treasury and enriching himself and his friends by keeping them in offices and giving them extravagant salaries. And again, the opposite side say Mr. Tilley is guilty of the same thing. On the hustings he pledged himself to protect, support and uphold the poor man's best interests to the best of his ability. And no doubt the old deceiver would whisper, "Keep it in the dark." But there is an old story of the old fellow, that the truth is not to be spoken at all times. No, Satan, you want your sons, whom you have brought forth, to breathe in your chief element, which is fraud, falsehood, and deception. And they cannot act contrary to their own nature, although they may act the hypocrite to carry out their evil designs and purposes to deceive.

We see the criminality turns upon the abuse of our British laws, and those who profess to be true British subjects, but who wilfully and deliberately break them. Such are deceivers, and should not be trusted with British subjects or their interests or their money. There is no confidence with any of them (or very few). But we cannot find fault with Mr. Tilley and those like him, who give the preference to their own families and employing them first; for Christ in his divine policy, commissioned his servants, the disciples, to preach the gospel, and told them to begin at Jerusalem. Here he preferred his own Israel first, and (2) to the end of the world all true, faithful, servants will receive the gospel. We cannot be far astray if we follow such a policy and government where there is wisdom without error. But the god of this world is directly opposite, and the end he will bring them to is destruction forever.

The present government reminds me of many a family who are doing well, prospering and possess plenty. And the elder branches of the family get head-strong and high-minded, and they drive about with their span of horses, fishing and shooting; and carry on and attend dinners and suppers. They mortgage their property, and the younger branches of the family toil and sweat away, and the others spending and sporting away the toil-worn one's money. They get into contention and strife and at last the property is taken from them.

And in the world, where the devil reigns the god of it, is carried on all kinds of lying, deception, falsehood and bankruptcy, and wherever he has his captives you need not expect any better of them, for they will not act contrary to themselves

while the grasping core is round their hearts.* And when the devil had me a captive at seven years old, I would command all my companions and associates to bow to my supremacy. And I would play the Pope, and if any of them would gainsay me, I would put them down and keep them there amenable to my commands. And then, in my degree, I was the same as Tupper and Tilley,. I would fill the bags, feast and feed the flesh and give fair speeches and faces, too; yes, and Judas' kisses. And this is a specimen of the devil and his captives contending for Pope's supremacy; and you all know it more or less as well as I. But now we want protection from the grabbers of both parties. We will allow them two dollars a day for the time they are in our service, and we will give them no more. But they, with their large appetites, tell us they will not take it; then we will give them no more. And I think it is the best way to get rid of them, and let them lurk about and seize their prey from some other quarter.

And I still say we will never have a pure government until we put them out and get the working-class in. For it is not natural that they should allow large salaries which they know they must pay themselves. And these men brought up in the country know more about its affairs than passers-by.

And I know a good deal about it, for about forty years ago we, on leaving our wagon, had to travel on foot about seven miles to Mr. Campbell's hill. And there was but one settler here and there up to Donegal Settlement. And I have visited and preached to them and enjoyed their camps and log huts, and now their fine frame houses, which the N. P. had nothing to do with.

There was two of my friends in the City of St. John who said I should write a little on politics; and I have written far more than I thought I would. And being old and tired I must stop. I was born in Ireland in the year 1798—the time of the rebellion—and I was eighty-four years of age in July, 1882.

I now subscribe myself *the friend of every man and the enemy of none,*

JOHN COLLINS,
IN THE WILDERNESS OF NEW BRUNSWICK.

And here I put the top-stone on the whole—a religious hymn
which I borrow from blessed Abbie Mills. Hosea 14: 58.

Abiding 'neath thy shade divine
My soul is like the growing vine,
Or like the lily pure.
At morn his dew refreshes me,
At eve he shall my glory be,
And make my way secure.

My roots in love embedded fast,
Fear not the foe's most stormy blast,
More strong than Lebanon
My branches at his bidding grow,
Through all the world his praise to show,
Who gave his only son

His heavenly vision marred became
That I might 'scape from sin and shame
And be in beauty drest,
And like some goodly olive fair,
Refreshed by grace beyond compare,
Stand fruitful, green and blest,

And now my fruit of praise I bring
And offer up unto my king
What he himself has given.
Thanks to his name forever more,
And when earth's pilgrim days are o'er,
I'll praise him still in heaven.

I cast each idol far away,
No more they charm me since that day
When I did hear that voice;
That with such music thrilled my soul,
And bid me every whit be whole
And evermore rejoice.

May God add his blessing and efficacy in light and life and
power and love.

J. C.

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Again our Lord says beware of covetousness, which we all have less or more; but some have more than others; and one of these rich men proposed to follow Him and fancy he would help Christ with his influence and riches, to extend His kingdom; and then insinuated to Christ, and bring him indebted to him from his untired zeal and enterprize, and the wonderful amount of money he has given to extend and support His kingdom, (and this is like the creature of the lower God): but the upper God gives him to know its too great a burden to carry about with you in My spiritual kingdom. Go and sell all that thou hast and give to the poor, and that will lighten you of earthly death-stricken dust, and then follow me, and you will have treasure in heaven. And here we see the contrast between the two Gods, but these are exceptions, and I have known many rich men, and riches did not effect them, they were not puffed up, but plain and sociable, as if they were not worth a cent—they kept it among their hands and feet and never let their hearts core be stained with it, yet kept every one in their own place by just and righteous Laws; and if our Legislatures would acknowledge the divine policy in humility, not to have one eased and another burdened—and not oppose the labouring class who are the supporters of themselves and our Dominion. Yes, and the loafers too; and the whole Dominion is depending on them; and its all unjust to me to think that this class are their masters and supporting them, and when they get their masters backs turned how they make to themselves incomes, wages to themselves to sport and banquet on, and never ask their masters what wages will you give me for my servitude; but when they get into the house they seem to treat us as Hindoos or African slaves, and cut and carved at them with high-handed Pope supremacy; but their masters should take their place and allow them wages such as themselves, from seventy-five cents a day to two dollars, and then may be some who get a little more, but it is sure; and Mr. Jordan got two dollars a day and I never heard him complain of his pay, and some of his masters getting a dollar a day and lifting and carrying planks and boards, handling the handspikes, the axe and the adze, and he would not regret paying his faithful servant two a day sitting at his ease and gratifying the flesh, and never feels the blast of a great shower on them—and this class gets their board for three dollars a week—meat and tea plenty, and can work well on it without wine or liquors of any kind, and some have to walk a quarter of a mile, and some half a mile after a hard days work—and the servant that wants to be above his master, there is too much flesh and corruption, and the sooner we get rid of him the better, for their scared conscience and dead-long hardihood makes them capable of anything. And here you see as I go along I want to give Goliath's sin a blow in the head to warn and to save them from the devil's grasp, and especially warn the good-natured simple ones to beware of a drunkard's grave and a drunkard's hell. And I call upon all statesmen and all legislative powers with all their time talents and influence to stay the murderer and destroyer of peace, happiness, and interest of poor wives and children. And let every man, woman and child raise the cry and pursue him and never cease until his throat is cut at the stilly and expires, that our ear may never be perfumed with blasphemies from their lips in daring God to damn them. How pitiable is the state of those lawyers who aid and assist those on the broadway to destroy soul and body, and I hope our Dominion Government will prove they are the lovers of the souls and bodies of their people, and never cease until the victory is won, and the laws of our Dominion is right to unseat a man for his bribery plans, and also in transacting the business of the Dominion for the interest of the people to accept the lowest tender, and lowest bidder, these are righteous laws—and these laws being right, and those with satan

nic cunning and sneaking trust, breaking them must belong to the devil's government, which our Dominion Government—now the government of God could not except of such deception: and men who make just laws and for selfish purposes are the first to break them, why they don't deserve the name of a citizen in this nineteenth century; but the old deceiver indorne his own government and keep in the dark those corruptions and the hidden things of dishonesty, and he would cover all over with a white robe of Tilley's Sir Honorable gentlemen, to shine bright in popular applause, when inwardly they are like the bears and wolves that break through their own laws and fences to get at the sheep and lambs to devour and feast and banquet on them the toil-worn slaves of our Dominion—such as here presented to us. I see in the *Weekly Telegraph* of St. John, N. B., May 10th, 1882, Sir Leonard Tilley moves the House to go into committee to consider the following resolutions:—First that it is expedient to provide for payment for the salaries of the Judges of the Supreme Court of Judicature of Ontario, constituted by the Judicature Act of 1881, passed in the 44th year of Her Majesty by the Legislature of that Province, and that the said salaries be as follows:—The Chief Justice of Ontario six thousand per annum, three Justices of appeals, each five thousand per annum: two Judges of the High Court of Justices, Queens bench division, each five thousand; the Chancellor of Ontario six thousand; two Judges of the High Court of Justice, Chancey Division, each five thousand; the Chief Justices of the Common Pleas six thousand; two Judges of the High Court of Justices, Common Pleas division, each five thousand—that it is expedient to provide for the salaries and travelling expenses of two County Court Judges in the Provinces of Manitoba, the salary of each Judge being two thousand per annum for the first three years of services, and two thousand four hundred per annum after each of these years, and the said travelling allowance being such as the Governor in Council from time to time determine:—Second that it is expedient to provide for the salaries of the Judges of the County of St. John, N. B., shall be increased to three thousand per annum, so much for the N. P. taking the burdens of us if we didn't scruple at telling lies, but the fact is they burden us to give to their favorite party, and if you had told us the day you stood on the hustings if we would put you in you would be our faithful servant and do all in your power for our interest, and all the time I never heard you say you would be the servant of the Judges do all you could for their interest, but you didn't tell it to us, and now or at the judgement bar I must bear witness you have deceived and betrayed us, and take it of the toil-worn industrious class and give it to Judges; and I believe their bags is twice as full as Judas. It will be a great day when we must all appear before the great Judge of Assizes. Third, another of the same that is expedient to provide for the payment of the Judge of the County Court for the County of King's and Albert lately established by the Legislature of New Brunswick, and such salary shall be two thousand dollars per annum—another addition of flesh, Satan and self—and God is opposite of such Government and cannot accept it, and there was no necessity for it. And when I look at such enormous sums about seventy or eighty thousand a year, and to think they will make the working class, which is the bone and sinew of our Dominion, to whom they pledged themselves to protect and support and burden these with about eighty thousand a year, to give to men that do not need a cent of it, and this is new light to me, for I never heard anything like it before, and there is no light in themselves and they must borrow it from some quarter, and I believe they didn't borrow it from sun's bright beams of heaven, but we trace it to the old angle the transformer of light, where there is neither justices, truthfulness, honor nor honesty connected with the firm. And

again they tell their slaves that supported them, they must have forby their salary, their travelling expenses paid, and third they want their allowance to sport and drive about in Vanities Fair, and by extravagant spenders it might take as much as their salaries to waste and destroy in supporting them. And again Sir John wants a pension for some of his beloved favorite ones—and no man should have a pension but the man who ventures his life and time for the interest of his country in protecting brethren, and they should feel a pleasure in supporting him. And again to hear the great blow out of Sir John McDonald to the working class in Toronto, how he took eighty thousand dollars out of their pockets, and that will enrich them by the efficacy of the N. P. filling their pockets, and I think sounding brass and tinkling symbol and burden themselves with blend delusion and fancy to believe that any man's empty ear would fill any man's pockets with money. And to hear them talk they want all the agricultural farmers to bow down and give them honor and praise for the N. P., how it plowed the land and manured it, and sowed the seed and harrowed it, and for fertilizing the soil, and you must be forever independent to the N. P. for the abundant harvest it has given you—and they never mention a word about God and his dew-drops, and early and later rains, and the sunbeams to ripen for the grainery, but they throw all this overboard out of sight, for they don't want a sunbeam on them when they are carrying on in the dark. And when I read Mr. Tilley's boasting of our Dominion standing front among the nations: And again he wants us to know thousands and Millions he has saved for us. Then Sir John and Tupper indorses the gain they made for us, and not a cent of their own money in it, and it seems to me that these triune three is opposed to the triune three in heaven, and if the devil had me a captive at his will I would be the fourth against the triune in heaven—and if I'm mistaken I would go on my knees and beg your pardon, but I escaped the snares of the devil, and God converted me and gave me a new heart, and he made it like his own with sympathy for the poor and the honest toil-worn man—and I have an abhorrence to the hard task-masters and all oppressors like raving wolves that breaks down laws and justices to seize their prey; and I want to review the lair speeches you have made the thousands and millions you want honor and credit for. But to me there is something dark about it, for you boast, I would think you got it by supscription from your friends and out of your own pocket, but there is no signature recorded of the kind mentioned, but they insinuate that you should bow and worship them for taxing you and making you pay every cent of it. Sir John and Tilley and Tupper, there is not a signature of one dollar among the three attached to their names in all that amount of millions. N. P. but they multiply the burdens by enormous salaries without the leave of their masters when they get their backs turned—to the amount of five, six and eight hundred a year, and blinds us poor people in getting us to believe they are filling our pockets with gold, and it is nothing but empty dross, and like satan's currency, bad ear to such men as those hard task-masters will always be a burden on the working class of our Dominion, foreby they are a disgrace to us in having such gaspers and bag fillers in our noble Dominion, giving us nothing but empty ear and sounds of words to live on. Such as be ye warned and be ye filled, but never give either to warm or nourish them, but puts in the Bank bag, to feast and make display on. Yet there is exceptions—and when I read of the heavy taxes put on the poor working man's coarse clothing, and light taxes on the gentleman's rich superfine cloth, I didn't think that their was as man so mean in our Dominion to do such opposite to Christ and all christianity without sympathy for the toil-worn man; and hear the Prophets tell to what God belong and its right to pay taxes and

our Lord paid taxes ; and justly and righteously lay them out for the interest of our family Dominion and above all to favor our rich and offers the toil-worn class who support themselves and the Dominion. Yes, and the loafers and imposters that have crept into office and have got ahead of us to oppress us as they please, destitute of common humanity. If they had of allowed the Judges five or six hundred a year instead of five or six thousand. But brutality seems to overcome humanity for grasping and bag filling—and above all claims they have no need of it, for from the first day they entered court they have been making money they don't need—and if they were under the government of Heaven He would empty their bags, but the God of this world would tell them fill and seize more and they obey his command. And I was wondering if the Judges would take it knowing they were eating the sweat and blood of the toil-worn man—and if I was a Judge, and offer me six thousand a year and me knowing the way it had come I would kick it overboard and tell Mr. Tilley and council to take it and eat and drink, and bank it, and fatten yourselves for the day of slaughter when the great Judge of Assizes shall take his seat to administer truthful, righteous Justice to fix our destiny for weal or woe, forever ; no matter if they belonged to all the churches in the world it would do them no good, for God condemns all on their bad characters, and approves of all who comply with his Laws and government without altering a jot or tittle of it ; and seeks a pure and bright example, a rich man before his Lord, when he obeyed the call and came down, a liberal which pleased the law and complied with what the law demanded, and let God who could need his heart witness. If I have taken every thing from every man by false acquisition I restore him four-fold, just what the law demanded, and before the searcher of hearts he wants no amendment and the divine law-giver approves him on the spot and says this day is salvation come to thy house, for as much as thou art a son of Abraham that is a believer in God's word without doubting a word that God has said and gives his whole house salvation to gladden father's hearts, a double boon of joy my household is saved because the Law-giver Jesus has said it and spoke the word—and Christ's law and government of Justice and mercy cannot be altered or changed, should the whole world be damned and it is the surest way to be saved, ever was the divine policy and law is he that confesseth and forsaketh shall find mercy, and saved on the spot, and Ezekiel is proof of positive, clear as a sunbeam ; so let all confess and forsake by making resolution as Christ requires it and you are saved in a moment, and its no matter what I say or any other man says ; but what God says and he says the unjust and unrighteous shall never enter the kingdom of heaven, and and I don't want any damned, and I would say to Sir John, and the parties on both sides to give the first syndicate up and the hidden things of dishonesty carried on in the dark, and like Ezekiel confess and forsake and except of your own just and righteous law and except of the first tender, and restore to our Dominion (that you represent their just dues), the lawful lowest tender your bound by your own laws to except, and God wants resolution or never get to heaven, why I would give millions upon millions, yes and all the Dominion if it was mine, rather than be haunted with the ghastly scenery in accumulating ill begotten coin, and in the end be heard exclaim I'm tormented in this flame, so Christ is clear of the blood of all men for his truthful warning and the lawful foundation of excepting all men—and I want to be clear too and do my duty as my master commands me to speak and spare not, and I have endeavoured to speak blunt and plead truth, and in sympathy for Ireland, my native land, I have been justly and piteously endeavoring to reconcile them for the present, the future and forever, and I have endeavoured to give these bag fillers and

flesh eaters an open reproof which Solomon says is better than secret love, and I have been applying the masters small cords to whip and scourge and capsize the tables and scatter thieves money they got unlawfully, fraudulently, unjustly their ill begotten coin, and Jesus would'nt lift a cent of it but kick it overboard to the devil and themselves co-partners in the firm that unlawfully covets and kicks up the dust, and if satan could laden them with a bagful from the loins to the neck-bone, for his nature would do it, yes and if they were at the emerald gates he would be glad to see the burden capsize them over into the lower pit, accost them on their landing my faithful servant—yousee this is the lower God's nature and the upper God's nature, is for his servants to earn their money honestly, truthful, and justly and use and spend it the same way, and the sun of righteousness will never sit on such—and I think I have done my duty, and you and your party may go on and having your thousands and tens of thousands and your expenses and your allowances at the expense of the toil-worn man, so drive on until we get the accounts adjusted before the great day of Assizes when every idle word will be brought forward—and I would say to the farmers and working class to take your place and not allow your servants to be above you their masters, and don't allow them to feast and banquet, sport and play on your hard earnings, and let them know you are not obliged to them for story telling, nor N. P. for one drop of dew, nor one shower of rain, much less for a sunbeam to ripen your crops for the grainery—cry I pray the Lord to take the devil's pride and boasting from these men before eternity proves their ruin. But I'll not go one step with them in such display on Satan's Broadway, I will join another class, the daughters of Zion and sing Hosannas to our king that is meek and lonely and sitting on an ass, I would rather be the least of them, one that loves the Lord alone than wear a royal diadem or sit upon a throne (like Moses.)

And I got a hymn called the "Voice from Heaven," and how they are employed there, and I heard of a quaker maiden fourteen years of age dying and she said to her mother's tears:—mother don't weep for me, for I am going to heaven, and I adopt this hymn as mine, and you can read it and sing how I am employed in Heaven.

I shine in the light of God,
His likeness stamps my brow;
Through the shadow of death my feet have trod,
And I reign in glory now.

No breaking hearts are here.
No keen, no thrilling pain;
No wasted cheek when the frequent tear,
Hath rolled and left its stain.

No sin, no grief, no pain—
Safe in my happy home;
My fears all fled, my doubts all slain,
My hour of triumph's come.

I chant the Joys of Heaven,
In one of the angel bands;
To my head a crown of glory is given,
And a harp is in my hand.

I have learned the songs they sing,
Whom Jesus hath set free;

And the glorious wall of heaven shall ring,
With my newborn melody.

Oh friends of mortal years,
The trusted and the true ;
You are walking still in the vale of tears,
But I wait to welcome you.

Say, do I forget, oh no,
For memories golden chain ;
Still binds my heart to the hearts below,
Till they meet to touch again.

Each link is strong and bright,
And leaves electric flame ;
Flows fresh down like a river of light,
To the world from whence I came.

Do you mourn when another star,
Shines out in the glittering sky ;
Do you weep when the stern voice of war,
And the storms of conflict die.

Then why should your tears run down,
And your heart be sorely riven,
For another gem in the Saviours crown,
And another soul in Heaven.

This hymn is made on the backslider, like the man that fell among the thieves and robbers and stripped of his garments and left wounded, bleeding and dying, and the law having no mercy passed him by—and the levitical priesthood wants a sacrifice, and not having the prize of a turtle dove he must perish and die, but passes ; the good samaritan comes with his darling stripped of mercy to save him by mercy alone, and the first act of mercy was bandages to bind up the wounds, and the second act of mercy was oil to heal the wounds, and the third act of mercy was wine to heal and comfort the heart, and the fourth act of mercy was a horse to carry him when he could not walk, and the fifth act of mercy was his strength to put him on when he could not get on, and the sixth act of mercy his money to pay his entrance in the inn, and the seventh act of mercy was his word given from the bank of heaven in pledge when he comes he will settle up the whole account and bring all into heaven by mercy alone—independent to all the hopes, either Catholic or Protestant, priests or ministers of any church, clime or country, there will not be a note chanted in heaven to any man that give one drop of oil to heal a scar or take a spot of crimson or scarlet away, no man is higher than a finger post, like John and the woman of Samaria to fly to the fountain that is at the well, and John that came to the Lamb of God that taketh away the sin of the world. I now give you the backsliders case in poetry —

When I think upon my former days,
My many happy years ;
My days were spent in pleasure,
My nights in prayer and praise ;
But since I lost my Saviour,
I roved in sins domain ;

Alas I am a banished one,
How can I come again.

I travelled from Jerusalem
Down into Jerico,
I fell among the robbers,
And tasted grief and woe ;
I am wounded, I am bruised,
My garments deeply stained,
I am poor, distres'd and weary,
How can I come again.

Like Jonah I have fled
From the presence of the Lord,
Like Peter I've denied him,
And trampled on his word ;
Like Judas I've sold him,
For a little earthly gain,
I am poor distres'd and weary,
How can I come again.

I am a mourning captive
Far in Assyrian land,
I weep beneath the willow,
I mourn upon the strand ;
I feel the howling tempest,
My heart is sorely pained,
I am poor distres'd and weary,
How can I come again.

I hear the songs of Zion,
But cannot sing them now,
My harp unstrung is hanging
Upon the yielding bow ;
God's people long have mourned me,
As one that has been slain,
I'm lost, I'm lost forever,
I cannot come again.

Hark listen to a Saviour's voice,
Its mercy from the skies,
He bids thy mourning heart rejoice,
He calls thee to arise ;
Present to him thy offering ;
Thy suit he'll not disdain,
So come backsliding sinner
For you may come again.

I saved apostle Jonah,
Amidst the foaming flood,
I pardoned trembling Peter,
When he returned to God ;
I am the good Samaritan,
I'll soothe thy every pain,
Rejoice backsliding sinner,
For you may come again.

To liberate the captives;
 My mercy cannot fail,
 I rescued Paul and Silas,
 When they were bound in jail;
 I broke death's iron slumbers,
 In Betheny and Nean,
 Rejoice backsliding sinner,
 For you may come again.

I'll press thee to my bosom,
 I'll fill thee with my love,
 I'll heal all thy backslidings
 With balm of heavenly love;
 I've pledged my oath and promise,
 That none shall come in vain,
 Rejoice backsliding sinner,
 For I am thine again.

How faithful to his promises
 The Lord has been to me,
 He cleans my filthy garments
 From every stain I'm free;
 I'll shout loud hallelujahs,
 I'll sing the highest strain;
 My heart is filled with raptures,
 The Lord is mine again.

*So I remain in the wilderness of New Brunswick, the friend of every man
 and the enemy of none.*

JOHN COLLINS.

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LINS.